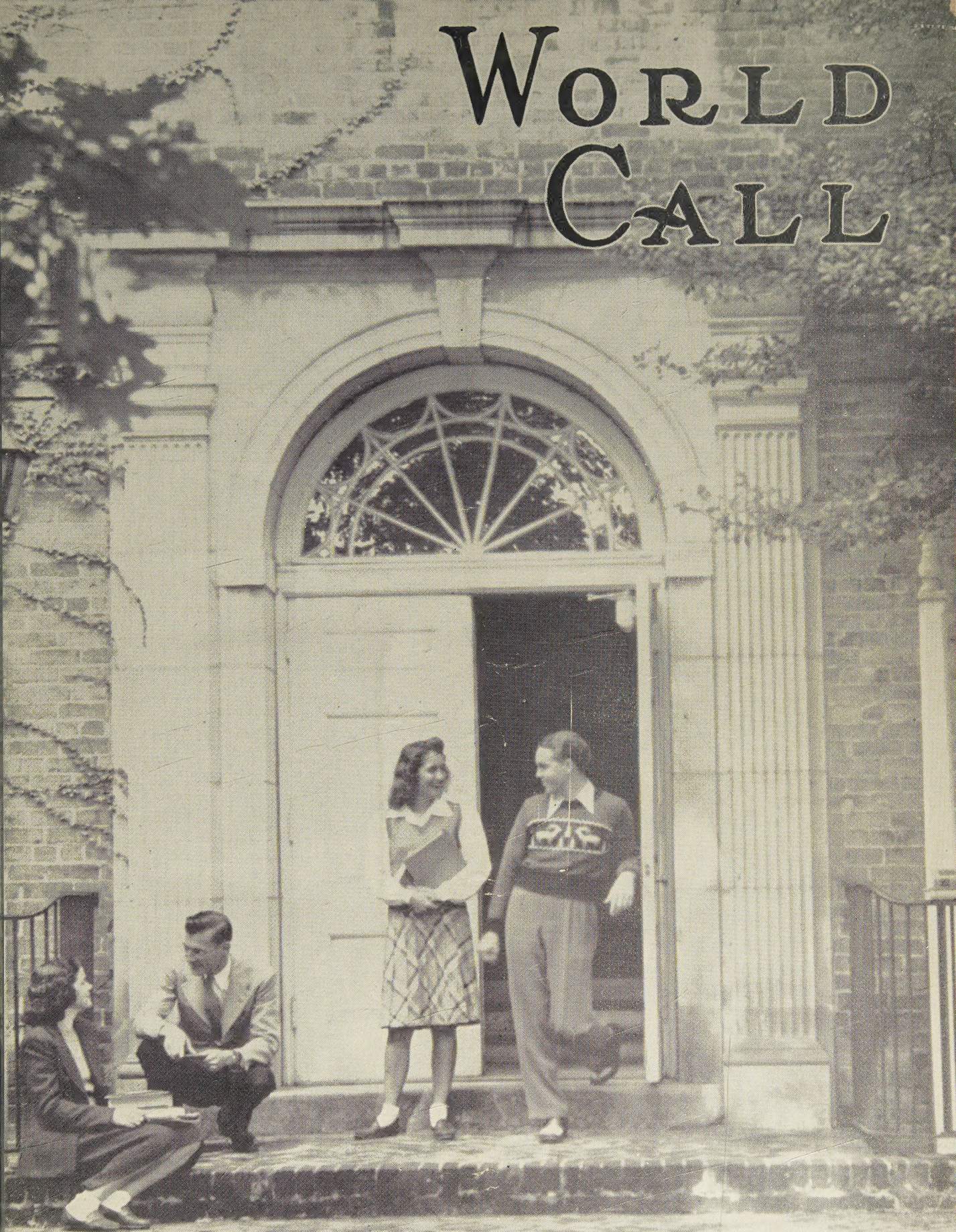
WORLD CALL



JANUARY – 1946

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World Call

VOLUME XXVIII JANUARY, 1946 No. 1

Contents

Editorials ---------- 5
Ring in the New on the Campus ---------- 9
"Their Place Is in Our Hearts" ---------- 24-25

Articles

Looking at Europe Through the Eyes of the Church
Editorial Correspondence ---------- 6
Education for One World, *by John L. Davis* ---- 7
"We Accuse Ourselves" ---------- 8
The Church at Work in Congo, *by Virgil A. Sly*-- 10
What the Local Church Expects of the College, *by C. E. Lemmon* ---------- 12
United Nations on the Campus, *by Louis A. Hopkins* ---------- 13
Adjustment for the Veteran, *by C. L. Johnson* --- 20
Cooperative Work in Puerto Rico, *by Aaron Webber* ---------- 21
"A Day of Decision!" ---------- 22
The Place of the Church-Related College, *by Peter C. Washington* ---------- 40

News of the World

Global Highlights ---------- 2
A Milestone in Japan, *by Walter W. Van Kirk*---- 15
Much China Mission Property Destroyed, *by O. J. Goulter* ---------- 16
Social Trends, *by James A. Crain* ---------- 18
Basil Holt Going to South Africa, *by Robert M. Hopkins* ---------- 19
Greetings from Japanese Christians, *by Nobundo Oda* ---------- 26
Hobby Shop—Paraguay's First, *by J. Raymond Mills* ---------- 27
Classroom and Campus, *Edited by John L. Davis*-- 28
A Statement from the China Missionaries ------ 29
Bongonda Matayo, One of the Best, *by Faith McCracken* ---------- 30
Signs of Growth at Los Felix, *by Ruth Leslie*---- 32
Echoes From Everywhere ---------- 36
In Memoriam ---------- 37
World Call News Room ---------- 38
Cooperative Relief for Europe ---------- 41
Four Months to Mondombe, *by Hattie Mitchell* -- 42
Unified Promotion Receipts ---------- 45
Time for a Miracle ---------- 46
Books Received ---------- 48

Departments

Book Chat, *by C. E. Lemmon* ---------- 23
Book-Journeys to Africa ---------- 31
Women and World Highways, *by Helen L. Toner* 33
For Adult Missionary Groups ---------- 34
Youth and Missions ---------- 35
Missionary Worship Service ---------- 36
Hidden Answers ---------- 37

Circulation Corner

World Call Week

The last full week in January is celebrated each year WORLD CALL Week and this year the dates fall on Janua 20-27. At this time those interested in broadening the wo view of church members are given an opportunity to call atte tion to WORLD CALL, the International Magazine of Disci of Christ, and to point out the value of having every family the church a subscriber, and every subscriber a reader.

Special materials and program suggestions have been p pared for use in Council meetings, or Church Night Supp during this week, and may be obtained free of charge fr WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Indian A new play and poster are available this year, as well as vario materials from former years which have proved their value.

Dollar Rate Closed December 31, 1945

From November 1 to December 31, the special Christm rate of $1.00 per year for single subscriptions was in for This offer closed with all mail posted on or before December 3 From January 1, single subscriptions will be $1.25 each, a any sent in with $1.00 only, will be entered for ten mont rather than for the full year. As always, subscriptions comi in in groups of five or more will be $1.00 for one year.

World Call Secretaries Please Note

Due to much illness, slow mail conditions, increase in su scriptions, and the holiday season, your recent orders may slightly delayed in handling. Christmas gift cards were mail however, where requested, and other subscriptions handled quickly as possible. Please ask subscribers to wait a few we to receive their first magazine after the subscription is sent us. All renewals throughout the year should be cared for advance of date of expiration in order that no issue will missed.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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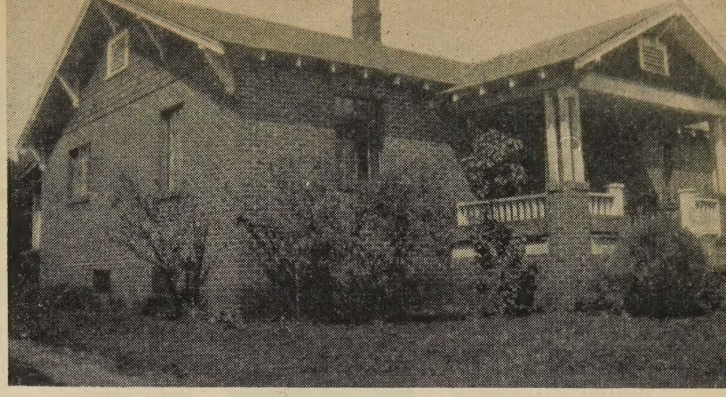
A Minister's Wife Speaks



Christian Church parsonage, Newport, Tennessee

Dear Mr. Booth: I have often read with interest your page in WORLD CALL concerning loans for parsonages. If anyone should be interested in that subject it is the minister's wife!

As I was reading last night I recalled all the parsonages I have lived in and soon found myself writing quatrains concerning them.

You have already done a great deal to raise the standards of our ministers' living quarters, but many churches could still "lift their sights." If you consider these verses helpful you may use them. Here's one:

I once heard of a Christian Church
Where the people took their ease;
They let the parsonage go to pot
And bade their preacher freeze.

Yours for modern kitchens and an occasional stoker!

Mayme Garner Miller, Jackson, Tennessee.

More churches bought parsonages in 1945 with the aid of Church Extension loans than in any other year in brotherhood history.

TENNESSEE MANSE

: brick and mortar make a manse
'hen mine is something more . . .
's windows shine with honest pride
/hen friends come knocking at the door.

Mayme Garner Miller.

Board of Church Extension
Missions Bldg.
Indianapolis 7, Indiana

Global Highlights

News of the World Through the Eyes of the Church

Miss Dale Ellis Resigns to Marry

Dale Ellis

Miss Dale Ellis resigned her administrative position as the executive secretary of institutional missions for the United Christian Missionary Society late in November to be married to C. B. Currence of Phillipsburg, Kan. The wedding was announced for Indianapolis on Christmas Day.

Since 1934, when she returned from the Philippines, Miss Ellis had been an executive secretary in the Society's Division of Home Missions. From 1920 to 1934 she was a missionary in the Philippines except for the years 1926 to 1929 when she was dean of women at Cotner College.

Miss Ellis has been active in the councils of the Home Missions Council of North America and has represented Disciples in many important interdenominational gatherings. For some years she has been a member of the board of Flanner House, social settlement in Indianapolis.

Baptists, Disciples Aim for Harmony

On the eve of another meeting, in Chicago on Dec. 11, of the joint Baptist-Disciple fraternal relations committee, ministers of the two groups in Indianapolis, on Nov. 19, decided to meet in another three months to plan a program of cooperation and richer fellowship. The Hoosier pastors heard Spencer Austin, Disciples' director of evangelism, and J. R. Johnson, Advance, Ind., pastor. The Baptist-Disciple conference of evangelism at Green Lake, Wis., last August was reviewed.

From California come reports recently that First Christian Church and Tenth Avenue Baptist in Oakland are discussing a merger. The Baptist building was recently destroyed by fire, but the congregation has large cash assets. First Church, W. Paul Reagor, pastor, has a commodious downtown structure, one of the Disciples' most beautiful and is debt-free.

Meanwhile, in Washington, Northern and Southern Baptists, and the National Baptist Convention will open a full-time public relations office not later than next June. The office would emphasize the Baptist position on such public issues as religious liberty. In addition, Northern Baptists will be represented in Washington in the recently opened office of the Federal Council of Churches. Disciples, too, cooperate in this new Council venture.

Miss Jessie M. Trout Leaves *World Call*

Jessie M. Trout

At the November meeting of the trustees of the United Christian Missionary Society, Miss Jessie M. Trout, WORLD CALL national secretary for the last two years, was chosen as executive secretary of the Department of Missionary Organizations. She began her new work on Jan. 1, succeeding Mrs. H. B. Marx who is now residing at Muncie, Ind.

From 1921 to 1940, Miss Trout served as a missionary to Japan. For several years before her return, when war seemed imminent, she was secretary to Toyohiko Kagawa, eminent Japanese Christian. She translated many of his writings, including two of his books, *Brotherhood Economics* and *Behold the Man* and his oft-quoted poem, "To Tears." Miss Trout is the author of *Forward in Missions and Education.* She was an associate director of the Emergency Million movement conducted by Unified Promotion.

British Missions Leader Passes On

A. B. Macdonald, for many yea treasurer of the Foreign Missio Committee of the Churches of Chr in Great Britain and Ireland—whi directs all the missionary work these churches—died at his home Oct. 10. He was present at t British Annual Conference Leicester last August and took pa in the discussions. His wife, daughter, and a son (at present India) survive.

Japanese Christians Send Greetings

The Protestant deputation that r cently visited Japan (see page 1 took greetings to Japanese Discipl from President Robert M. Hopki of the United Society. A letter response has been received fr Nobundo Oda, dean of the Margar K. Long Girls' School in Tokyo. tells of the safety of the leaders Disciples' mission work in Japa describes the destruction to instit tions and other property, pleads f food to help alleviate this winte suffering in Japan, and express some doubt about the continuati of the United Church of Christ Japan. (For full text of Mr. Oda letter, see page 26.)

Our Cover

This month's cover picture depicts the Christian Higher Education emphasis of the Disciples for January. (Christian Higher Education Sunday for observance in all the churches is January 20.) The scene is Harper Doorway which serves as the entrance to Kinsey Hall, oldest building on the campus of Atlantic Christian College, Wilson, N. C. The doorway was erected in 1940 by the family and friends of Frances F. Harper and Myrtie L. Harper who were, for many years, teachers of this college. Frances Harper was professor of mathematics until her death. Myrtie Harper is now librarian-emeritus.

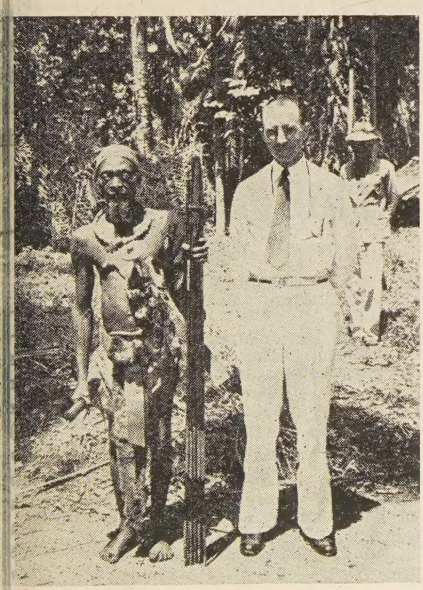
akland Gets 946 Convention

The 1946 International Convention of Disciples of Christ will be held at the Municipal Auditorium Oakland, California, on next August 6-11. President M. E. Sadler made the announcement in St. Louis last month after a meeting the executive committee of the convention with agency representatives. The program committee is already at work.

Dr. Sadler also announced that total of 418 local churches have sponded to the appeal for financial support of the convention, edging a total of $9,342.50 anually toward a minimum budget $31,000. The full-time set-up the convention, with a secretary ving all of his time to this work, expected to begin operation imediately after the Oakland Conntion.

y Returns rom Africa

Virgil A. Sly, executive secretary the Department of Financial Resurces of the United Society, arved in Indianapolis on Nov. 24 ter a six months' trip to Disciple ssion stations in the Belgian ngo. His survey of the needs of e Congo Mission will be presented



rgil A. Sly poses with a native chief at Longa in the Congo.

the trustees of the Society in nuary.

Mr. Sly left New York by eighter on May 16 for Liberia and flew from there to the Congo. On the return trip he flew to Miami via Liberia and Brazil.

While in the Congo, Mr. Sly visited the mission stations on the Congo River and its tributaries, the Momboyo, Juappa, and Ngiri. He slept much of the time on the famous steamer, "Oregon."

He found the natives of Africa to be part of the great awakening now proceeding among minorities and colonial peoples all over the world. It was the secretary's first visit to a Disciple foreign mission field. He says there is a vast need for expansion of the evangelistic, medical, and educational work maintained in Congo by Disciples.

One Million Given To World Council

The announcement of a million dollar gift from John D. Rockefeller, Jr., earmarked for Christian rehabilitation, reconstruction and education in Europe brought inspiration and challenge to the annual meeting of the Friends of the World Council of Churches in New York on Dec. 4.

In a letter to Charles P. Taft, chairman of the Friends of the World Council, Mr. Rockefeller expressed the wish that approximately one-half of the contribution be applied to the council's current program for relief. The balance of the gift might be devoted to education and publications, the letter stated, and in particular to the establishment of a Christian laymen's training center under World Council auspices.

Reports from the Commission for World Council Service showed that more than a million dollars had been received during the year for the program of inter-church aid and reconstruction in Europe. Most of this was already disbursed, more than $200,000 having been spent on temporary wooden churches in devastated centers.

N. C. C. Campaign Reports $40,000

A total of $40,270.55 had been received in the National City Christian Church Victory Sunday campaign as of Dec. 4, according to C. O. Hawley, director of Unified Promotion, who directed this brotherhood-wide effort to pay all of the building debt of this brotherhood church in Washington, D. C.

The goal was $150,000 in the campaign and every church in the brotherhood was asked to receive funds on Sunday, Oct. 28, and forward them to Unified Promotion for the National City Church.

Unified Promotion Elects Associate

Loren E. Lair

Loren E. Lair, ministerial counselor and public relations director for Drake Bible College, Des Moines, Iowa, has accepted the call to become associate director of Unified Promotion. He is to begin his new work not later than April 1, 1946.

Thirty-three years old, and a native of Iowa, Mr. Lair was graduated from Drake University in 1934. Five years later he was awarded the M.A. degree by Drake. He is married and the father of two children.

Upon graduation from college he became pastor at Corydon, Iowa. From this county seat ministry he went to First Church, Sioux City, Iowa. Two years ago he was chosen by Drake to lead in raising funds for a new Bible College building. In a year's time approximately $150,000 has been raised on this project.

Mr. Lair will be associated with C. O. Hawley, director of Unified Promotion since its beginning in 1935, in the direction of the united promotional efforts of the cooperating agencies.

Youth Week Is Jan. 27—Feb. 3

The theme of the 1946 Youth Week, Jan. 27–Feb. 3 is, "Mold the World—Through Daily Christian Living, Through Unbounded Christian Fellowship." More than three million Christian youth are expected to participate in the week's activities, according to Isaac K. Beckes, executive secretary of the United Christian Youth Movement, which

is administered through the International Council of Religious Education.

A special feature of the observance is the second annual Parshad College Scholarship contest, made possible by Alfred H. Avery, Malden, Mass. Two young people will be awarded four-year college scholarships valued at $1,600 each; six will receive four-year college scholarships valued at $1,000 each; and 24 others will receive scholarships to summer conferences. Awards will be made on the basis of Christian character and an essay on "The Meaning of the Christian Faith in My Community."

Church Extension Elects A. C. Brooks

A. C. Brooks, pastor of Third Church, Indianapolis, was elected a trustee and vice-president of the Board of Church Extension at a meeting of the trustees in Indianapolis, Nov. 28. He succeeds S. Grundy Fisher, who recently concluded a pastorate in Indianapolis and moved to Santa Ana, Calif.

The trustees approved 20 loans, totaling $145,750. The funds thus granted are to be used to purchase ten new parsonages, remodel five buildings, construct three new buildings, and buy two building sites.

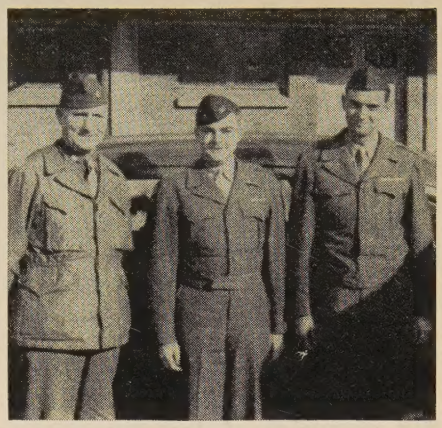
The annual meeting of the Board of Church Extension is to be held in Indianapolis on Jan. 23.

Material Aid On Way to Asia

Thirty-two thousand Church Christmas Packages are en route to Asia as the first consignment of 160,000 cartons which American Protestant churches are sending to Europe and Asia. Of the 32,000, 8,000 were sent to Burma, another 8,000 to Manila, and 16,000 were consigned to Shanghai; 1,800 pairs of shoes were also sent to Shanghai. The cartons were bought by church groups, then filled and sent to central warehouses.

A total of 25 denominations participated in the project, which is only a part of the work of the Material Aid Committee of the Church Committee on Overseas Relief and Reconstruction. The Methodist, Presbyterian, Baptist, Evangelical and Reformed, Episcopal, and Disciple bodies contributed the most packages.

Chaplains at Rheims



Shown at Rheims, France, last summer, where the German surrender took place, are three Disciple chaplains. Left to right, they are: Arthur F. Weaver, Loren T. Jenks, and Raphael H. Miller, Jr. The picture was taken when Hugh Thompson Kerr, Andrew W. Williams, and George W. Buckner, Jr., on a special mission for the World Council of Churches, addressed 150 chaplains at Rheims.

Federal Council Urges Peace Plan

The executive committee of the Federal Council of Churches has approved and referred for study and action to churches, a statement entitled "Christian Action on Four Fronts for Peace." The declaration was adopted previously by the Council's Commission on a Just and Durable Peace, John Foster Dulles, chairman.

The message urges that unity be maintained among the United Nations by general warfare against the social enemies of mankind, and proposes a general peace conference to give moral principles a maximum opportunity to prevail. The post-war program calls for action on four fronts: the inner, spiritual front; the church, organizational front; the peace-treaty front; the United Nations front.

"The prevention of war," the introduction to the statement declares, "is now the issue which transcends all other social and political issues. Christians have a special responsibility to lead the effort which must now be made."

Council Makes Staff Changes

Trustees of the Internation Council of Religious Educati have recently elected two st members as associate general se retaries. Gerald E. Knoff has b come associate general secreta in educational program, and Phil C. Landers becomes associate ge eral secretary in business and pu lic relations. The Council also a nounces that on Nov. 1, Mrs. Mab Garrett Wagner, New York Cit became the Council's new direct of children's work, succeeding D Mary Alice Jones, now children book editor of the Rand McNally Co., publishers.

Board Secretaries Meet in Puerto Rico

A conference on Protestant mi sionary work in Puerto Rico w conducted recently at the Pol technic Institute of Puerto Ric Secretaries of the mission boar at work on the island and 40 lea ers there participated in the deli erations. Mrs. Mae Yoho Ward re resented the United Society. (S article on page 21.)

Recommendations to the Associ tion of Churches were for a ful time secretary, enlargement of th work of university pastors, erecti of a Protestant student center a the University of Puerto Rico, an a 50th anniversary convention i 1949 of all Protestant groups.

Things to Come

January

Jan. 2-4. Christian Unity Conferenc Washington Cathedral, Washingto D. C.

Jan. 6-9. Home Missions Council of Nort America, annual meeting, Buck H Falls, Pa.

Jan. 6-13. Universal Week of Prayer.

Jan. 15, 16. United Society, meeting trustees, Indianapolis.

Jan. 20. Christian Higher Education Da

Jan. 20-27. WORLD CALL Week.

Jan. 21-23. Commission to Restudy th Disciples of Christ, Indianapolis.

Jan. 23. Board of Church Extension, an nual meeting, Indianapolis.

Jan. 27-Feb. 3. Youth Week.

February

Feb. 10. Race Relations Day.

Feb. 11-16. International Council of R ligious Education, annual meetin Columbus, Ohio.

Feb. 17. Day of Prayer for Students.

Feb. 17-23. Brotherhood Week.

Feb. 17-24. Week of Compassion.

Feb. 20. Brotherhood Dinners.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

Jessie M. Trout, *National World Call Secretary*

Contributing Editors: C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

LUME XXVIII JANUARY, 1946 NUMBER 1

"Global Highlights"

WITH this initial number of its twenty-eighth year, WORLD CALL inaugurates a new department to be known as "Global Highlights." is involves no change of policy, for WORLD CALL has ays endeavored to bring to its readers just that ich the subtitle of the new department suggests— ews of the World Through the Eyes of the Church." at is involved is the bringing together of the hights of news of Christian significance, of the progress he world church and of the cooperative work of the ciples of Christ in three pages of brief paragraphs, ely written and made graphic with illustrations. lobal Highlights" will not treat news of local rches, though it will obviously have to do with basic interests of the churches. Neither will it sent detailed accounts of the events of the month. quently WORLD CALL may carry elsewhere more austive discussion of items appearing on these es, but the department itself will seek to live up to title in presenting only "Highlights."

Christian Unity and Christian Education

HE gift of one million dollars by John D. Rockefeller, Jr., for Christian rehabilitation, reconstruc- and education in Europe through the World Coun- f Churches (see Global Highlights) is no less sig- ant in itself than in the manner in which the donor e to announce it. Apart from the obvious need of f, two chief interests of Mr. Rockefeller are emsized in his letter to Charles P. Taft, chairman of Friends of the World Council of Churches. These rests are Christian unity and Christian education. This contribution," writes Mr. Rockefeller, "is for use in furthering the cause of Christian unity lending aid and assistance in the religious reconction of the stricken European countries and in the ngthening of non-denominational and interdenomional Christian work and leadership in Europe." he letter goes on to say that the donor asks that roximately half of the contribution shall be used what might be regarded as especially in the field elief. The remainder he wishes to have devoted to ation. It is noted that a special educational interf Mr. Rockefeller is the establishing of a Christian laymen's training center under World Council auspices.

Commenting on Mr. Rockefeller's gift, Dr. Henry Smith Leiper, executive secretary of the American Committee for the World Council of Churches, pointed out that he had "chosen to stress not only alleviation of immediate distress but the rebuilding of the moral and spiritual life of the nations through what a united church alone can accomplish." This confidence in the cooperative Christian program of the World Council is in line with the donor's statement made several years ago that he had finished with supporting sectarian Christian projects. Mr. Rockefeller's impatience with denominational organization has at times irked some Christian leaders. It may be that some of his criticisms have been on the extreme side, but in the main their effect has been wholesome and invigorating. It is especially significant that this expression of concern for the cause of Christian unity and of faith in the slower, educational aspects of the program of rebuilding the life of Europe comes from one who possesses such a breadth of experience in philanthropic undertakings on a world scale. It is observed also that the gift is not to be capitalized for the future but is to be used for immediate needs. Here again is evidence of the donor's faith in the effective power of the educational processes.

Miss Trout's Contribution

ELSEWHERE on these pages there appears word of the resignation of Miss Jessie M. Trout as National WORLD CALL Secretary. After two years in this position, Miss Trout returns to The United Christian Missionary Society from whom she came to WORLD CALL. She succeeds Mrs. H. B. Marx as executive secretary in the Society's department of missionary organizations, a position for which she is eminently fitted. In her two years with WORLD CALL Miss Trout has had the satisfaction of seeing the circulation mount month by month to the highest figure in the twenty-seven years of this magazine's existence. In this achievement she has had no small part. Her associates on the WORLD CALL staff, however, regard Miss Trout not simply for what she has accomplished, but even more, for the rare qualities of heart and mind she brought to her work.

Looking at Europe Through the Eyes of the Church

*Editorial Correspondence**

AN American churchman, who knows Germany well and who had just returned from a journey of several thousand miles through all sections of that country, said to me in the fall of 1945 that he was convinced that the Protestant church is the most vital, constructive force in Germany today. Subsequent conversations with others, in Germany and outside, and including civilians, army officers, and representatives of the Allied Military Government have confirmed my acceptance of this appraisal of the German church. I am further persuaded that what is true as to the place of the church in the life of Germany is equally true with respect to other sections of the stricken continent of Europe.

For its record of unselfish service through war and occupation, for its ability to penetrate to the very heart of important issues, and for its courage in living up to its spiritual insights the church in Europe is respected and taken into account today as never before in recent generations. The present call for Christians of lands untouched by the physical ravages of war to share in the program of interchurch aid and reconstruction in Europe is more than a summons to a fellowship of suffering and tribulation. It is a call to share in the program of a vital, ongoing Christian movement, in the work of a church conscious of its mission and peculiarly sensitive to the needs and opportunities of its own day.

Recent months spent in observing firsthand the manner in which the Christian movement is facing up to the needs of the postwar world have led me to a growing conviction as to the providential character of the forces which have brought into being the World Council of Churches. As a matter of fact, the World Council is even yet "in process of formation." Yet during the war and since the end of hostilities it has been the body through which the Christian people of the world have been able to render innumerable services which would not otherwise have been possible. The World Council is not a great overhead, authoritarian organization. Rather, it is a world fellowship of Christian communions, at present ninety in number, cooperating on the simple basis of a common loyalty to Jesus Christ.

Some of the ninety member churches of the World Council are in countries which have suffered from physical destruction and loss almost beyond imagination—countries like France, Holland, Belgium, Czechoslovakia. These churches of the Christian fellowship are in need. They are not beaten, despairing churches; but they face responsibilities and opportunities which call for resources they do not possess.

Others of the ninety member churches of the World Council are in countries whose homes, churches, schools, factories, stores, farms and means of transportation are intact—countries like Switzerland, Sweden and the United States of America. These churches of the Christian fellowship see the needs of their brethren in Europe as their own needs. And likewise the opportunity. They want to help and they have the means for help. Reaching across barriers of nation, race and denominational separateness they come to know as in no other way the true meaning of Christian fellowship and the obligations which go with strength. "We then that are strong *ought*. . . .

Associated with this latter group are the churches of Great Britain. Despite their own losses, which are widespread and serious, these churches have indicated their intention of contributing out of their limited resources to a program of interchurch aid and reconstruction on the continent. Their proposed gift of four million dollars is proportionately larger than the amount of approximately nine millions for which the American Committee for the World Council of Churches is asking.

It is the World Council of Churches which brings these two groups of churches together in practical fellowship. Through its Department of Reconstruction and Interchurch Aid, working from Geneva need and responsibility are brought together. A trained and consecrated staff receives and appraises statements of loss and need and passes the word on to those who would help. The committee responsible for this important work is composed of churchmen from Geneva, London, Paris, Oslo, Stockholm and New York. To it the staff reports.

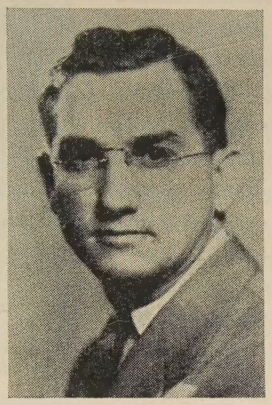
It was my privilege to be present as a guest at a two-day meeting of the Department of Reconstruction and Interchurch Aid in Geneva recently. It was a remarkable meeting, made especially impressive by the presence of men of various tongues and nationalities and of different churchly connections, all of whom were obviously trying to determine what is best for the churches of Europe and trying to determine it on a high level. There were reports from America, Britain, Switzerland, and Sweden on what they would do. And reports on needs, hopes and plans from Holland, Belgium, France, Italy, Finland, Norway, Denmark, Greece, Hungary, Austria, Czechoslovakia and Poland. There were reports, too, on needed and proposed publications, on refugee work, on the international loan fund and plans to enlarge it. There were also reports on criticisms which had come as to what the Council was doing or not doing, criticisms which were faced frankly by men who were so evidently trying to do that which was right and wise in a difficult and confused situation. The experience of the two days was one to give confidence both in the purposes of the World Council and in the qualities of heart and mind of those it had summoned to posts of leadership.

(*Continued on page* 18.)

*Dr. George Walker Buckner, Jr., editor of WORLD CALL, has recently returned from a period of service in Europe as Special Representative of the American Committee of the World Council of Churches.

Education for One World

By JOHN L. DAVIS*



John L. Davis

UTURE historians will refer to 1945 as an *annus mirabilis*—a year of won- s which saw the ending of second World War and beginning of the atomic

Ve have in a remarkably t time transferred human ng from an old to a new ld. From an old world that large and divided into air- t spheres of influence and reign, isolated states, to a ll new world in which ans have become great lakes and nations can no ger keep their borders inviolate, for men cross them vill by plane or by means of the pen, the radio, the ion picture and in a score of other ways. From a ld which divided people by races, religions, na- alities so that they were content to have as little do with each other as possible, to a world which ws that mankind is a family of one blood and that color of the skin or the variety of language spoken merely external characteristics which isolation and partmentalization in the old world made possible. m a world whose fundamental belief was in the city of everything and in man's fatal predestina- to poverty, eventual starvation and annihilation, world which already has achieved potentially the acity to produce every material thing which is ntial for the welfare of the human family in abun- ce beyond the old world's fondest dreams, not only the present but for all succeeding ages to come. m a world in which science was preoccupied with niques and largely anti-religious to a world in ch science has joined hands with religion to em- size that man, if he would survive, must return to wisdom of his "uncivilized" forebears who knew values of "superior organization of individuals into cial group; of thorough-going acceptance by each vidual of his share of responsibility for the wel- of his fellows, . . . the habit of cooperation, the acity for sharing, the ability to think, and the at- ute of ingenuity. . . ."

he forces of religion, science, and education, work- in harmony and with complete devotion to their nest aims, can direct this world revolution which is so far advanced, toward reasonable and creative s and save it from a descent into violence and con- which would doom the human family.

nd it is in the church's program of Christian higher cation that these forces of religion, science, and cation have so far found their most perfect in- ation. But even in the Christian college at its best, e have been serious failures to follow out the impli- ons of the highest perceptions of religion or science or education, even when the same perceptions were advanced by all three.

There are unmistakable implications for all institutions of Christian higher education in the great events of the past year, particularly in (1) the victory of democracy over authoritarian government, (2) in the unprecedented growth of ecumenical Christianity, and (3) in the change from a world of scarcity and isolation to a world which must accept as its basic law of life the twin principles of abundance and interdependence.

In democracy's victory, basic ideas which we had almost allowed to slip out of mind have found renascence. "All men are born free and equal"—"he has made of one blood all the nations"—"government of the people, by the people, for the people"—it matters not the source or the phrasing, these and other similar expressions of great ideas join together into a system we have come to call democracy.

Lincoln has described for us the educational value of such pronouncements when he said of the men who created the Declaration of Independence:

"They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere. The assertion that 'all men are created equal' was of no practical use in effecting our separation from Great Britain; and it was placed in the Declaration not for that, but for future use. Its authors meant it to be—as, thank God, it is now proving itself—a stumbling block to all those who in after times might seek to turn a free people back into the hateful paths of despotism."

In the same way, those distinct and unequivocable sections on human rights in the United Nations Charter (written there largely through the influence of a united American Protestanism) will forever be a stumbling block to all those who would seek to turn a world-minded people back to the ways of isolation, racialism, and conflict. But it rests with the forces of education whether or not such maxims will be familiar to all, revered by all, constantly looked to and constantly approximated.

Such ideas are based on a view of man's nature which no totalitarian in government and no authoritarian in religion will accept— that men are basically sound, reasonable, educable, and of highest worth. Such ideas must be translated into the structure and practice of our Christian schools. We can no longer be satisfied to permit the army and the state to lead us in daring to break with pre-scientific assumptions about people of different cultural, racial, or social standing.

Surely we are lifted out of complacent acceptance of the present by such terrible records of American life

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as that which we read in *Black Boy,* in which we see an intelligent, knowledge-hungry American boy forced to resort to lying and forgery in order to get books from an American library—because his skin is black.

More and more the schools in all lands, and surely Christian schools above all, must mold the *mores* and patterns of action in their various communities and nations, even when it means sacrifice to do so. More and more the churches must make Christian schools independent of secular and reactionary forces by providing them with the means of life. The dollars or francs or pounds which come to them must come more and more from Christian hands and hearts that their work may be unhindered and spontaneously Christian.

There are many implications, too, for our colleges and universities in the rapid growth of ecumenical Christianity. This growth has led to the formation of the influential Federal Council of the Churches of Christ in America and to the World Council Churches. Christians are more conscious today tha in many centuries that they are a brotherhood tra scending all divisions and barriers. They know, as n other people do, that it must be one world or cha The implications of this fact for every department learning in a Christian college are revolutionary.

Education for one world must mean, I repea essentially the acceptance of two basic principles: (1 that of abundance, and (2) that of interdependenc Every Christian educator worthy of the name w commit himself without reservation to these principl and follow wherever they lead, accepting whatev consequences they bring. For in education, as in a other phases of life, "whosoever will save his life sha lose it: and whosoever will lose his life for my sa shall find it."

"We Accuse Ourselves"

The German Church Speaks in Humility and Penitence

STUTTGART, Germany, was the scene of a gathering of religious leaders of unusual significance on October 18 and 19. At that time representatives of the World Council of Churches, headed by Dr. W. A. Visser 't Hooft, the council's general secretary, met with the Council of the Evangelical Church in Germany. This latter body is composed of twelve members and was constituted at a meeting in Treysa, Germany, the last days of August. It is composed wholly of church leaders known for their opposition to the Nazis through long and trying years. Bishop D. Wurm is its chairman and Dr. Martin Niemoeller is vice-chairman. The following statement made by the German Church Council on this historic occasion will doubtless find its way into future church histories:

"The Council of the Evangelical Church in Germany, in its meetings of October 18 and 19 in Stuttgart, greets the representatives of the World Council of Churches.

"We are the more grateful for this visit, as we with our people know ourselves to be not only in a great company of suffering, but also in a solidarity of guilt. With great pain do we say: Through us has endless suffering been brought to many peoples and countries. What we have often borne witness to in our own congregations, that we declare in the name of the whole church. True we have struggled for many years in the name of Jesus Christ, against the spirit which h found its terrible expression in the national sociali regime of violence, but we accuse ourselves for n being more courageous, for not praying more fait fully, for not believing more joyously and for not lo ing more ardently.

"Now a new beginning is to be made in our churche founded on the Holy Scriptures, directed with a earnestness on the only Lord of the church; they no proceed to cleanse themselves from influences alien the faith and to set themselves in order. Our hope in the God of grace and mercy, that he will use o churches as his instruments and will give them autho ity to proclaim his word and in obedience to his w to work creatively among ourselves and among o whole people.

"That in this new beginning we may become whol heartedly united with other churches of the ecumenic fellowship fills us with deep joy.

"We hope in God that through the common servi of the churches the spirit of violence and reven which again today wishes to become powerful may brought under control in the whole world and t spirit of peace and love may gain the mastery, where alone tortured humanity can find healing.

"So in an hour in which the whole world needs new beginning, we pray 'Veni Creator Spiritus.'"

Another meeting of German and American church leaders took place in Waiblingen, Germany, several days after the above statement was made by the German Church Council. There the statement was discussed and the German churchmen said that they believed it to be representative of the thinking of the present leadership of the German church. Reading from left to right, beginning with the front row are shown Dr. Hartenstein, German churchman and delegate to Madras; Dr. Hugh T. Kerr of Pittsburgh, Pa.; Bishop D. Theophile Wurm, chairman of the Evangelical Churches in Germany; Dr. Clayton Williams, pastor of the American Church in Paris. In the rear row are Col. Loren T. Jenks, Disciples chaplain; the interpreter, an American sergeant; Col. E. L. R. Elson, and Dr. Eichele, German church leader.

Ring in the New on the Campus

the beautiful campus of Eureka College

WHEN the war came it looked as though our program of Christian higher education were doomed. Those schools without military units soon lost almost all men—a condition well symbolized by the pretty co-ed keeping tryst at the old bell on Eureka's campus. But 1944-45 saw a remarkable rebound which has been steadily accelerating as reports for the first semester of the current year come in. The four pictures below are typical of what is happening on all our campuses today—Lynchburg College has sixty-six ministerial and missionary students, largest group in its history. Our seven graduate schools of religion all have increased enrollments. Disciples House of Vanderbilt University is the youngest of our seminaries and enrolled twenty-six last year. Chapman College, forced off its campus by the war, has returned to 766 North Vermont Avenue, its old address in Los Angeles, and reports an enthusiastic new student body and faculty. Texas Christian University reports an increased enrollment which is noteworthy for its preponderance of Disciple students. In past years, Methodist and Baptist students were the larger groups. Today, with only a few exceptions, our colleges, seminaries, and Bible chairs are in the best condition in a generation.

Ministerial students, Lynchburg College

Disciples House, Vanderbilt University, graduate ministerial students

Chapman College students are back "home" again

T. C. U. has much larger group of Disciple students

The Church at Work in Congo

By VIRGIL A. SLY*

I SAW the church at work in the Belgian Congo. The Congo churches are so full the people veritably hang out of the windows and protrude from the doors. Most of the village churches are but enlarged replicas of the simple native houses—a thatched roof, a wall about three feet high constructed of poles and mud tied together with strong vines. The seating arrangement consists of rude benches made of poles, split logs, or woven reeds, and sometimes of roughhewn boards. The pulpit is a pole driven into the ground with a board on top. The floor is hard-packed earth, the platform rises six or eight inches above the level of the floor. Yet there is something intangible about the atmosphere of these rude buildings so that, going through a village, one instinctively knows oneself to be in the presence of a church.

The churches in the main stations of the Disciples of Christ are built of brick with metal roofs, usually with cement floors. The walls are low with great openings along the sides serving as windows. They need no stained glass for the windows; as palms and giant kapok trees raise their fronds and mighty branches across the infinite blue of the Congo sky, they are far more beautiful and much nearer an interpretation of God than windows made by man could ever achieve. These churches have roughhewn benches made in our station carpenter shops. They, too, are crowded. An African can sit in a space considered physically impossible. I recall that our pastor at Bolenge urged upon me the necessity of a new church as he pointed to over 1,000 people that were bursting the seams of the church that should seat only 600.

They know their songs by heart. There is no need for books to help the singing. They sing with power, though oftentimes without tune or time. Yet there is nothing more inspiring than the shattering roar of a church in Congo in full voice. If missions had done nothing more than to light these drab lives with song, it would have been well worth the price. All up and down the rivers, on shore and in remote and almost inaccessible villages, are heard the great songs of the church. It is rather startling to come suddenly into a little village, way back in the bush, and find a little group of Christians among a large number of pag lifting their voices in song. All the Congo Christi and great numbers of the pagans know the hymns the Christian life, and these songs in turn are missi aries of the Word of God.

The communion is most impressive and the emble are handled with reverence and dignity. It is usual thing for both men and women to serve the blems. Usually the serving of the communion foll the same general pattern of our service in the Uni States—a hymn, a dissertation on Scripture, a prayers for the loaf and the cup. The communica partake in unison. In the back country, commun is served only when one of the missionaries, an dained pastor, or a district man is present to pres over the service. This is necessary if the intrin value and significance of communion are to be c served. Some of the most significant spiritual exp ences it was my privilege to enjoy occurred around communion table in the churches of Congo.

I shall never forget the two great baptismal servi I witnessed. One was at Bolenge, the other at We At Bolenge, I was called at 5:00 A.M. to go to church to participate in the prayer meeting conduc with the candidates. At the meeting our Bolenge p tor gave a very effective brief talk to these inquir who had been examined by the elders as to their fitn and understanding of the step they were taking. T he led us in a very beautiful prayer service. Just the sun was coming up, lighting the Congo River w its beautiful old rose and gold rays, I stood on deck of the "Oregon" and watched the pastor a three elders of the Bolenge church descend into dark waters of the Congo. As the crowd sang " neath the Cross of Jesus," the candidates in a l line descended into the water, and after a prayer w baptized into Christ, four at a time. Somehow I co not look upon this scene complacently. An upsu of emotion gripped me as I saw these children of forest become the children of God. It was not ordinary service. It was as a bridge stretched acr the centuries, worn smooth by the millions of feet those who had gone ahead; a bridge whose end at was resting on the banks of the Congo River, and o which these people were to cross to newness of life.

*Executive secretary of The United Christian Missionary Society who returned recently from a visitation of several months in the Belgian Congo.

Left, the church at Longa, where the Eldreds worked and where Mrs. Eldred is buried. Center, Mr. Sly and the pa stand before a village church in the Bolenge area. Right, the church in the leper colony at Lotumbe where Miss Alumba works.

Vema was much the same. The candidates wore er clothes and, in many cases, no clothes at all. But as the same. As I looked into the faces of the 72 ting for baptism I saw something different. The that there was not much physically to distinguish e from their pagan neighbors was obvious, but that inconsequential. When one looked into their faces, e were centuries of difference. In them Christ . In the pagans who gathered to watch the bap-, Christ was not. That was the difference.

he churches of Congo have caught the vision of the ssity of carrying the gospel of Jesus Christ to rs. They have been led to see that the living gos- only lives as it is given. The churches pool their ings in order that the evangelists and teachers of entire district may share in the total gifts of the . In this way, many of the churches which could support an evangelist or teacher have been able to so because the churches, led by the missionaries, e seen beyond the narrow borders of their local ls. The Bolenge church last year gave 60 per cent others and 40 per cent for its local program. I present at the monthly meeting when the offering iven for others and 1,035 francs were laid upon the e. It was as if that many dollars were given by a rch in America, and it represented infinitely more ifice. Several smaller churches have thus been t by the larger station churches.

great need of the Congo church now is that it be- es aware of the church universal. It is true they e given for Belgian and China relief, to the Bible ety, and occasional offerings for some missionary rests outside of Congo, but nothing systematic has n done. I spent a great deal of time talking to our ors and elders endeavoring to get them to see that should have a share in the total world mission. y eagerly seized upon the idea and voted in the ve committee of the Mission Conference that as a t the Congo churches would observe an annual dren's Day offering for world missions through United Society.

ongo preachers speak with power and assurance although I could not follow them in Lonkundo, through the medium of an interpreter it was evi- that here was no shoddy preaching. They use Scripture with ease and reverence. The Book ns a great deal to them. Their interpretation of parables of Jesus puts us to shame. They draw phically from the rich life about them. Truly, the go preachers may become the great orators of our herhood.

here are many problems attendant upon the train- and development of the Congo ministry. We must forget, in our enthusiasm for the obvious talent, uence, and ability of these brethren, that they are a generation from rank paganism. They are some- s very annoying. They really are but children in gospel, and the great ethic and moral implications he Word of God are sometimes most difficult for n to comprehend. Also, the grip of tradition and ily is strong. So it is not surprising that we lose e of these to the pull of the past. The really sur- ing thing is that the gospel holds them so closely

A baptism at Bolenge

and that through the years they have made such tremendous strides in its understanding.

The people of the churches provide for a stranger an endless panorama of interest. I shall never forget the large groups in the station churches which are rightfully the centers of each area. They are served by ordained pastors. They have their boards of elders and deacons. They crowd the churches on Sundays and are present for prayer and C. E. services during the week. Within these centers the people are more sophisticated and inclined to adopt more completely the outward accouterments of civilization. They sing better. In fact, they are comparable to many of our churches here at home.

But it is in the bush that the life of the church is most fascinating. I think one of the things that impressed me most was the fact that in Christian villages all life revolved around the church. A village church at night is something that one has to experience to really know. They have no light save flickering kopal torches or tiny lanterns. In the services of the evening I sat on the platforms of the little churches completely fascinated by the flickering flame of the light playing upon the dark faces of these children of the forest who eagerly waited to hear the Word of God.

I was tremendously impressed by the spread of cooperation in the Congo. Over thirty mission boards are working together in building there the Church of Christ. These groups are wide apart in their theology but close together in their spirit and in their concern that Christ be the central theme of all missionary work in the Congo. They have discovered that theology and doctrine are a matter of training and tradition, but human sin and human need are too oppressive to be theorized about; they must be acted upon. They have found that their different points of view fade into insignificance before the overwhelming love of God. They have discovered that Christ saves men and women without denominational discrimination. They have discovered that when men and women of any denomination and from any country are willing to cooperate wholeheartedly when confronted by overpowering need, the need is met, the Christian message is glorified, and they have grown in Christian knowledge and grace. I was impressed with the fact that the cooperating Chris-

(Continued on page 23.)

What the Local Church Expects of the College

By C. E. LEMMON*

C. E. Lemmon

IT IS natural that church families should direct their youth toward a church college. Having an interest in the church and the religious life, they assume that this interest will be conserved in their young people by the church college. This expectation is often realized but it is sometimes disappointed. When this natural expectation is disappointed it is not always the failure of the college. The failure may be on the part of the college, but on the other hand it may be the failure of the home environment from which the youth come or of the educational system within which the college works.

There is a disposition to blame the college for failing to conserve a religious interest which has been lost in the home environment. A close observation of college students over a period of years leads one to the conclusion that interest in religion and the local church is lost at the high school level. Stanley Jones, after wide travel in America, has come to this conclusion, and states that his most important work is done in the high schools. The church college cannot hope to conserve a religious interest that has already been lost. If it sometimes succeeds in recreating that interest, so much to the good.

A college is not conducted in an educational vacuum. A college president has many of his decisions made for him by the state educational system of which his institution is a part. Courses of study and faculty standards are rigidly set. The first duty of a college president is to set up an educational program that will meet these standards, for a failure in this regard is both bad education and bad religion. The church college must meet the accreditization standard of secular education and this must be taken into account in judging the work of our schools.

With these two conditions in mind, namely, the home environment from which the pupil comes, and the educational requirement within which the college operates, the churches have a right to expect certain things of their church colleges.

First in importance is the faculty. There is no Christian college with a pagan faculty. A faculty made up of people of a lively Christian interest and deep religious conviction is the major item in building a Christian college that will conserve the religious life of its student body.

To secure a faculty made up of persons of Christian conviction is not easy. In fact, if judged in an absolute sense, it is quite impossible. The college administrator finds at the close of the academic year in the spring that he needs several new teachers. He has three months in which to get them. He must find of all meet the requirements of the accrediting agencies as to academic qualifications and teaching experience. He has certain standards of personality and character which must be met. He is earnestly desirous of finding persons with a lively interest in the church and religion. The actual fact is that the supply of college teachers with proper academic qualifications, personality requirements, and religious interest, is not up to the demand. Such paragons of excellence are not available. The academic requirements cannot be waived. The personality requirements must be approximated. The best that the college president can hope to get is a few faculty members who will actually go down the line for the church and for religion. All the churches can ask of the college administrator is that he will do his level best to meet this requirement. We cannot expect the impossible at this point.

The church college will add to its regular requirements courses strong courses in religion. These courses may be in the literature of the Bible or in basic moral and religious values. The church has a right to expect the college administrator to use the same care in selecting the teachers of these specifically religious courses that he exercises in securing teachers of science, or the humanities. To do less is to depreciate religion. Such teachers are hard to find. With the pressure of general educational requirements off, it is easy for the church college administrator to be lax at this point. The church has a right to insist that the offerings in religion, both as to curriculum requirements and teacher qualifications, shall be of a quality at least equal to all other branches taught in the institution.

A church college should have an active campus centered program of religious activity ably led and attuned to college-age interests. This is not easy to do and requires careful planning and good leadership. The leadership in this field is very limited. I personally know a college president who was anxious to put a person on his faculty list to sponsor religious activities and worked hard to find such a person and failed. The person did not seem to be available. It is almost entirely a matter of planning and leadership and the two things go together. It is something, however, which the church has a right to expect.

The church college should encourage the student body to become active in local churches in the college community. Surely the best way to conserve interest in the religious life of the student is to keep him active in a local church. This means that the local churches in the college communities must have programs adequate, attractive, and led by capable local church staffs. This is by no means always the case. Sometimes the local churches in a college community fail lamentably. This phase of our church work need

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ful attention by the entire brotherhood for the l church in the church college community must sure up to the college. It must be said also that activity of the student body in a local church is litioned by faculty attitudes and habits. It is to be expected that students will put much value hurch attendance or participation if the faculty is or disinterested.

he summary of the matter is this. We create the ational conditions in which a church college operates. We send them our youth out of our homes and home environments with all of their limitations. Under these conditions and within these limitations we have a right to expect our church college administrators to do their best to make the educational process religious in spirit, in life, and in habit. The present skepticism of a purely secular education indicates that there is a permanent place and an acutely felt need for institutions of higher learning that join the twin forces of education and religion in a permanent alliance.

United Nations on the Campus

By LOUIS A. HOPKINS*

THIRTEEN centuries ago a young Chinese Buddhist, Hiuen Tsiang (Yuan Chwang), Master of the Law, impelled by his desire to see the ce materials of his faith, endured the hardships ravel across deserts and mountains to sojourn in a by the sacred Ganges. On his journey he was cked by bandits, detained by chieftains and wel- ed by devotees in high and low estate. After six- years he returned to China with elephants and es laden with manuscripts and images of Buddha. spent his mature years in his homeland translating treasures from Sanscrit into Chinese and inter- ing their messages to his people. Hiuen (Yuan) a foreign student who after study abroad re- ed to his country and profoundly influenced the llectual and religious life of his compatriots ugh succeeding centuries.

zra, a thousand years earlier, was another product oreign education. For while dwelling in Babylon was the leader in that prolific literary activity of Jews-in-Exile which produced the Priestly Code. m that community of preparation he returned to rusalem to become the founder of Judaism.

aul was a foreign student. He probably attended academies of his own city, Tarsus, where he learned ek poetry and astronomy before going abroad to ly at the seminary in Jerusalem. He returned to Gentile world with a changed and resolute purpose.

any of the more mature scholars of America to- secured their advanced training in Germany, nce, Italy, and England at the turn of the century. he years between the world wars the tide turned. vortex of the world's learning crossed the Atlantic the coast of New England and resides today in heart of our country.

eanwhile America has educated a continually ving galaxy of foreign students from an increasing ber of nations. Consider three students from a. Everyone remembers that the Soong sisters e educated in Georgia, and in particular that lame Chiang Kai-shek is a graduate of Wellesley. as she who awakened this country to a recognition China is a patient, persistent ally in the struggle freedom. Wu Yi-fang, president of Ginling Col- , is a Doctor of Philosophy from the University of igan. Her leadership in the education of Chinese women and her wise counsel in affairs of state have gained international recognition for her. She signed the Charter of the United Nations for China. Any list of former foreign students would be incomplete without the name of Dr. Hu Shih. He graduated at Cornell and secured highest academic recognition from Columbia. He served as Ambassador of China to this country. His influence has gone far in the furtherance of mutual friendship and respect between China and the United States.

As World War II progressed, refugee-scholars from all over Europe poured in an increasing stream into this country. The resources of the great universities were by no means adequate to meet this flood. The great foundations and the federal government provided a partial rescue. It was impossible to meet the situation adequately. The flow of foreign students from Europe and Asia ceased. The former were called home and those from the Far East were stranded. New groups appeared from Turkey and the Levant, and South Americans began to come in droves under the Good Neighbor Policy.

A rapid survey of publications and correspondence yields the conviction that American educational institutions will be invaded by a larger number of foreign students than in the past. This will mean 20,000 to

Latin American students at an eastern college enjoy an outing

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30,000. They will come on appointments by their governments, chosen by the thousands through competitive examinations or appointed in smaller numbers through political or economic pressures. Others will be sent by wealthy families without regard for native abilities or adequate preparation. A few venturous young men will endure the risks and hardships of individual initiative. Still others will be encouraged to enter this country by the great steamship companies looking toward future commercial intercourse. Some of the choicest students will come through scholarships now and to be established by the great foundations and through grants-in-aid by American universities and the State Department.

It is to be hoped that Russia will send more of her sagacious students to this country and that we will encourage our American youth of discretion to attend Soviet universities. In this way the fog of prejudice may lift and the light of knowledge break through both ways.

How are all these foreign students to be assimilated? The faculties of American universities are scattered over the world. Some will return to teach, others will not. The displacement of population in this country has caused many educational institutions to be faced with housing shortages. Endowments have shrunk. Prices have advanced. No new buildings are ready for the greater influx of American youth from preparatory schools, and for the delayed education of returned veterans. Thus there will be more students applying for admission to the great universities than can be accommodated. This will mean an enlarged undergraduate program for American students in the liberal arts colleges.

Moreover, this invasion of foreign students is imminent when American educators are reconsidering their objectives. The free, elective system is now being discarded for more definite requirements. Some educators think this change can be effected by the use of curricula now available; others contend that new liberal or general courses must be devised to make American youth better understand and appreciate American democracy, literature and institutions. It is to be hoped that the presence of foreign students will cause these objectives to be characterized by less American complacency and by more American responsibility. The foreign student on the other hand will experience and profit by the characteristic spirit of American student life, where "to learn to resist pressure, to discover the power of a minority, to have free speech used against one, to prescribe rules and then abide by them, is training of the first order for democratic living."[1]

Suppose an institution accepts five to ten per cent of its students from outside of the United States. What obligations have been undertaken?

First, it must possess those educational resources which the foreign student seeks. If these resources are not present in full measure the student may not discover it until he has returned to his own country or he may discover it too late to change his institution. Such disillusionments will yield resentment toward America.

Second, there must be provision for the study English as a spoken and written language and orient tion opportunities for practice in vocabularies.

Third, there must be resources for an understandi of American contemporary life and a growing knov edge and an intelligent appreciation of the found tions of American culture.

Fourth, foreign students must not be permitted segregate into groups. Otherwise racial and nation antagonisms are inevitable. They must be distribut among American young men and women and irresp tive of color or religion. This fact will unfortunat prevent many otherwise well-equipped institutio from full participation.

Fifth, adequate health insurance must be requir for all foreign students. The stipulations of t policies would be more comprehensive and for long periods than usually provided for American studen

Sixth, it is neither appropriate nor advantageous attempt a program of conversion to American idealis Such efforts will be resented. The opportunity to the foreign student examine our government and i stitutions, read our literature, understand our histo and analyze our industry, will result in favoral attitudes.

Consider the American youths who pursue high education in laboratories and lectures with select foreign students, and who share their social activit with young people using different languages and fo and different customs and dress. The first reaction the average American high school or college gradua is an assumption of superiority which later may n stand the tests of competition. In general, the forei student is older, more mature in mind and more e perienced in social amenities. On the other hand, is hard for foreign students from the Near East a from Latin America to understand the informal frien liness of American youth of opposite sex.

Soon, however, Americans and foreigners alike co to recognize growing abilities and native talents in students irrespective of ancestry. Though the Am ican student may not accept the social ideas, custo or religion of his foreign associate, he soon develo a tolerance and appreciation that endures throu life. It is here that the future leaders of "O World" pass by.

In the student body of a great American universi there is a continuous modern renaissance cultivati the third purpose of the United Nations:

"To achieve international cooperation in solvi international problems of an economic, social, cultur or humanitarian character, and in promoting a encouraging respect for human rights and for fund mental freedoms for all without distinction as to ra sex, language, or religion."

It is the accountable task of American institutio of learning to cause young people of all nations comprehend that "the strongest incentive comes fr the whole man's awareness of his share in the comm fate, of his part in the joint undertaking."

[1]Harvard University Committee on the Objectives of a Gene Education in a Free Society. *General Education in a Free S ciety; report of the Harvard Committee*, p. 117.

A Milestone in Japan

By WALTER W. VAN KIRK

Bible House (rear) and the Christian Literature Society building stand amid the ruins of Tokyo.

HE Protestant church deputation which went to Japan recently to renew spiritual fellowship with the Christians of that country returned to United States at Thanksgiving time. The trip was le entirely by air and the elapsed time each way thirty-eight flying hours.

he deputation included Douglas Horton of New k, chairman of the American Committee of the rld Council of Churches; Bishop James C. Baker of Angeles, chairman of the International Missionary ncil; Luman J. Shafer of New York, chairman of Japan Committee of the Foreign Missions Confer- of North America; and Walter W. Van Kirk of v York, secretary of the Department of Interna- al Justice and Goodwill of the Federal Council of Churches of Christ in America.

he American churchmen were uncertain in their minds as to how they would be received by their istian brethren in Japan. Months of bombing by Allied forces had resulted in the death of hundreds housands of men, women and children, the laying te of great industrial centers, the destruction of rches, and the scattering of congregations. But reception accorded the deputation brought expres- s of gratitude and thanksgiving that the American rches had sent their representatives to Japan so kly following the war.

estruction of church property in Japan reached htful dimensions. In Tokyo, 154 churches were de- yed, leaving only nine churches intact. In Osaka, hurches are in ruins; in Hyogo, 45; in Kanagawa, Of 2,000 churches in Japan, 455 are wholly or tially destroyed. Few pastors were killed in air ls; but of 2,000 pastors and teachers, some 350 lost r homes.

onferences were held with church leaders in Tokyo, oya and Kyoto. In the latter city, Christian teach- and pastors from Osaka and Kobe participated in discussions with the American churchmen. In all these centers, and elsewhere, Japanese Christians lenced an impatient eagerness to rebuild their ols and churches and to re-assemble their congre- ons.

here were, to be sure, defections here and there. isolated instances the curriculum of Christian ols was modified to meet the insistent demands of Japanese military. The charter of certain of these ols was revised or modified in such a way as to imize the emphasis upon Christian principles. In n schools, particularly those for boys, there was a ontinuance of chapel and Bible study. And cere- ial bowing to the Emperor was practiced in some he churches.

n evaluating these defections it must be remem- d that Christians in Japan number not more than ,000 Protestant and Roman Catholic in a total population of nearly 80,000,000. These Christians were harassed by the military police and hounded by the "thought" police. They were spied upon, gossiped about and ridiculed by a war-indoctrinated public. That the Christian community in that country is today not only intact, but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, it adhered to its convictions.

The deputation is recommending that a small initial group of missionaries be sent to Japan as quickly as possible.

The visiting churchmen were received in audience by the Emperor. The members of the delegation were received one at a time. First, Dr. Horton, then Bishop Baker, then Dr. Shafer, then myself. Each one had about five minutes of free conversation with the Emperor. When it was all over, the churchmen exchanged notes. With everyone, it was discovered, the Emperor had spoken of the service rendered Japan and the world by the churches and Christian institutions of learning. He wanted to know what the churches of America had been doing. He said the coming of the deputation to Japan was a matter of utmost consequence to the entire Japanese people.

This audience, widely reported in the Japanese press, is believed to have enhanced the prestige of the Christian movement in the mind of the Japanese public. Conferences were also had with Premier Shidehara; Minister of Education, Maeda; Minister of Public Welfare, Ashida; and Foreign Minister, Yoshida. Here, too, the conversations centered on the task of Christianity in the rebuilding of Japan.

The deputation found Toyohiko Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigor, this world-renowned Christian is busily at work on many fronts including evangelism, the organization of cooperatives, the relief of the homeless and needy, and the strengthening of the Social Democratic Party. Time and again Kagawa said to the American churchmen, "Give us your prayers and send us Bibles and good missionaries."

Much China Mission Property Destroyed

First Report of Damage to Disciple Assets

By O. J. GOULTER*

EDITORIAL NOTE: *The following report of present conditions in Disciple mission stations in China comes from O. J. Goulter, missionary under The United Christian Missionary Society, who was released last fall from a concentration camp in Shanghai. After leaving Shanghai, Mr. Goulter went to Nanking where he is attempting to protect the mission property so that work can be resumed as soon as possible.*

WHEN peace came so suddenly and caught China unawares, it really threw her into dreadful confusion. There were hundreds of thousands of Japanese soldiers suddenly ordered to surrender their arms, and nobody here to whom to surrender them. The amazing situation which has permitted the defeated Japanese to remain in occupation of property for many weeks after the end of the war has led to some astonishing complications.

To give some idea of the confusion existing in Nanking at the time of writing, I will give a little account of what is going on at the present moment. Today I went to the Mayor's office and presented our request for possession of the mission institutions and residences now in possession of the Japanese. We have immediate control of the Drum Tower Church as Miss Anna Chen, former principal of the Christian Girls' School in Nanking, obtained supervision of the school there organized by the puppet government. We have today given the people living in the missionary residence at 20 Hankow Road notice to leave, so we practically have control at that. We have arranged to get proclamations that will give us control of the remainder of the property; I will move into the Nanking Christian Girls' School property tomorrow while the Japanese are still in there so that I can prevent pianos, tables and other furniture from walking out the gate.

How necessary this is may be seen from the fact that when the Japanese commanding officer moved out of Ginling College with his staff, the Chinese army went in and took out forty truckloads of furniture, pianos, etc., on the theory that they belonged to the Japanese army and therefore are now the property of the Chinese army. Of course, the Japanese had no such furniture, and hence this is almost entirely the furnishings of Ginling College.

The Chinese members of the Ginling trustees are desperately trying to save the Ginling property, but unfortunately it takes but a few hours or even minutes for an army to drive in with forty trucks, load them up, and get away with them.

I went into our Girls' School a few days ago, and found the Japanese had collected ten pianos there. I am going around and tagging all the furniture, and then warning the Japanese that there will be trouble for them if they try to move it.

These are days of looting on a grand scale by wh ever can get control of any piece of property firs I helped a caretaker to get possession of the proper of one Mission today. He can probably save his e ployers many thousands of dollars' loss. These loy Chinese servants are invaluable for looking after the employers' property at a time like this.

Dr. A. N. Steward, a Methodist, and professor botany at Nanking University, is doing magnifice work for the university. Today he has taken over t university hospital and stopped the removal of val able equipment. He now plans to go to the universi to take care of the property there. His presence shou be worth everything to so large an institution at a tim like this.

Perhaps I can best give an idea of the present situ tion by taking stations and institutions one by o and giving some account of their condition.

Nanking

The Christian church at South Gate has carried o steadily under the leadership of Pastor Ching. T buildings were not taken from them. The South Ga Primary and Middle Schools are carrying on with 3 pupils in each. These schools not only support ther selves, but since they get some assistance from the pa tor, they also contribute to his support.

Drum Tower Church was taken by the Japanese ar used as a school. The church meets along with sever other groups in the United Church at the Communit Center. Miss Anna Chen has loyally represented t Christian church. She has also been principal of t school that was started in the church and so kept clo control of the property. Hence little has been lost.

The Christian Girls' School buildings and all t missionary residences were taken by the militar Furniture and equipment have been scattered. We e pect to recover this property at once and Miss Che will open the school. Some teachers will live in t missionary residences until the missionaries retur The residences will be ready for immediate occupan when they arrive.

Wuhu

The Wuhu church and school, both the primary a middle school, have carried on in their own buildin in good order. I understand that the missionary res dence also has been untouched by the Japanese. T Wuhu work has probably carried on more normal than any other station.

Chuchow

All the mission property in Chuchow has been o cupied by the Japanese military. Pastor Cheo ev had to rent a house to live in, and carried on the chur in the home of Elder Wang. He has done well in carr ing on under difficult and often dangerous conditio

have been to Chuchow and arranged for the return all the property as soon as the Japanese move out. e new Chinese officials are friendly and helpful. The itary officer in charge is a Christian.

he pastor's residence at the church was burned to ground on the arrival of the Japanese in Chuchow. wever, this is one place where the Japanese have e some constructive work. They have rebuilt the ms formerly used for social activities. This will make an excellent pastor's residence and still leave ms for social work. The church shows every sign steady growth with excellent young people's work ried on by the pastor.

huchow hospital, the school, and the residences are occupied by the Japanese military and are in about same condition, i.e., rather badly battered.

he local church members wish to start the hospital harge of Dr. Song who formerly carried it on. In way they would utilize most of the buildings, and question of the reopening of the school would be tponed for the time being.

astor Cheo is extremely anxious for a missionary e stationed at Chuchow. Probably only in this way ld the outstations be reopened and the work adetely developed throughout the district.

Chuchow Outstations

here are outstations in ten centers. With regard the services conducted, two are held in our own perty, two are held in members' homes, and have been suspended. With regard to propy, one place was burned down by the Japae, one was torn down and the material d for building a temple, and the others are ier occupied by communists, local people, d for schools, or for local government offices.

Hofei

have not been to Hofei yet because the rail- was torn up and carried away by the anese. Even the railway stations were deyed and leveled to the ground. The Nal Government is now requiring them to reld it, but this may take some time. The nmunist army has occupied the small towns etween the larger places and this makes it icult to get around.

he Hofei church has carried on steadily, ugh many people were afraid to attend bese of the danger of being arrested for contion with enemy activities.

he Hofei Hospital and Rural Center have n completely stripped of furniture and sups by the Japanese, as have the missionary dences. The entire equipment will have to eplaced before the institutions can function in. Extensive repairs also will be necessary.

he Hofei church and community are exnely anxious to have Dr. Corpron back and ave the hospital re-established as it is the hospital for a large population.

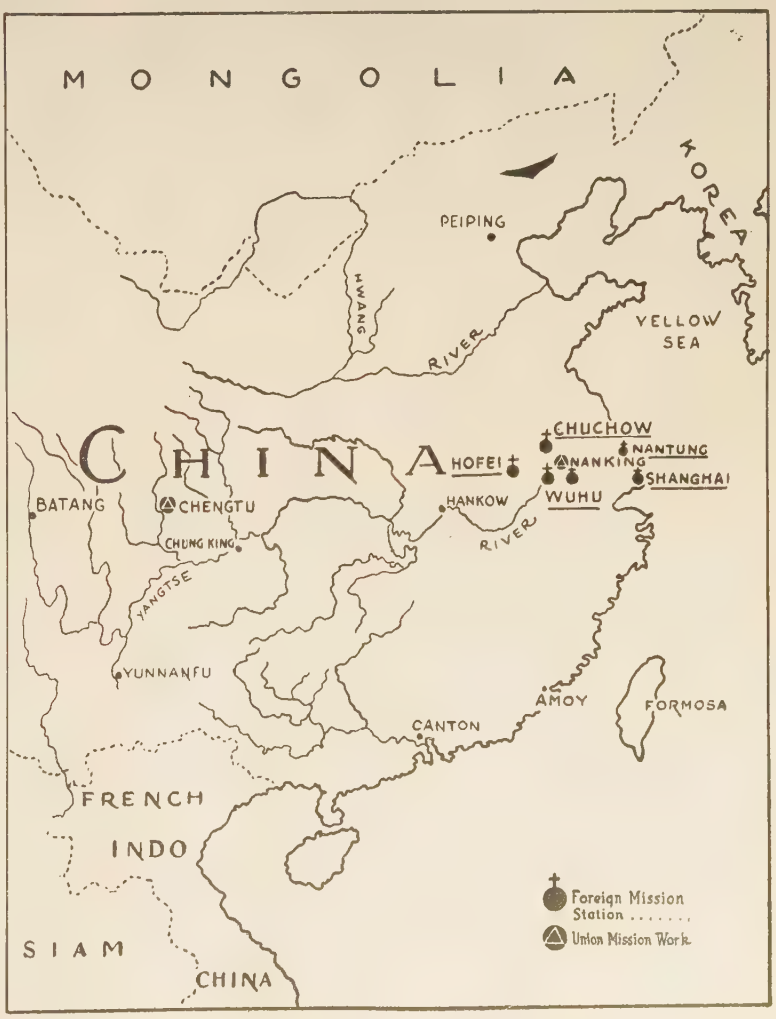
he Hofei Christian Girls' School has also n used by the Japanese military and little niture can be recovered. As soon as the school property is cleared of military supplies, a small school will be opened by the Christian group to carry on until Miss Wilkinson returns and the high school can be opened again.

I am still hoping to visit Hofei although the communist armies are said to allow no organized transportation or regular business. However I suspect that reports make the situation appear worse than it is. As soon as we can get our work finished in Nanking, Mr. Chu, the Hofei pastor who came to bring me from the internment camp, and I will start out for Hofei and see if we can find a way through the lines.

Nantungchow

I have had no direct word from Nantungchow except to the effect that the church has been occupied by the Japanese. The bombing and complete destruction of the hospital building and C. A. Burch's house are well known. I expect to go to Nantungchow with some responsible Chinese coworker before leaving on furlough.

In conclusion, I would like to report how urgently all our Chinese friends are asking for the return of the missionaries. No one will hear of renting any of the missionary houses even for a short time, because the missionaries will be needing them soon. New missionaries are expected for Chuchow and Nantungchow. If my own experience is any criterion, a hearty welcome awaits all who can return.



Looking at Europe Through the Eyes of the Church

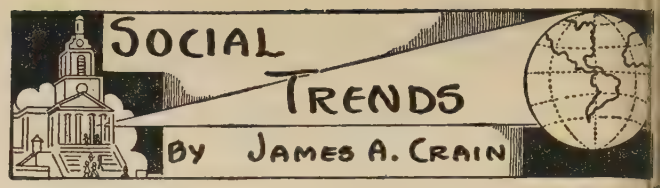
(*Continued from page* 6.)

It is not easy to comprehend the extent of the losses suffered by the churches of Europe. One estimate is of a property loss of from a billion to a billion and a half dollars. The difficulties of making the most general estimates are increased by changing costs of replacement, the instability of currencies, the possibilities of inflation and numerous other factors. No one contemplates trying to do much more than help these churches re-establish themselves so that they can work out their own problems of rebuilding. But that help is a minimum requirement for members of a world Christian fellowship.

Everywhere in Europe a chief need of the churches is for aid to pastors and the training of pastors. In France, Belgium, Holland, Czechoslovakia and elsewhere the pastors are pathetically underpaid. An important service in many instances would be to supplement pastors' salaries through the years immediately ahead. Many pastors have lost their homes, their furniture, their libraries, or have incurred burdensome debts. The understanding support of more favorably placed Christians in other lands can restore many of these to an effective ministry. Aid must be given also in the reopening of seminaries for the training of ministers. Funds for scholarships, travel and minimum living expenses for ministerial students are also on the "must" list.

It is encouraging to note that the churches of Europe are not looking at their task simply in the light of rebuilding churches and church institutions exactly as they were. In many instances, it will be discovered that the best way to help will not be to restore that which existed but to set out on a new path. One example is the new work of the Christian youth of France in the occupation-born movement known as Cimade. Another is the new institute of the Dutch Reformed Church for the training of laymen who as full-time church workers will supplement the work of the ministers. The announced aim of this institute, according to the renowned Professor Kraemer of Leyden, will be "to put the church in the middle of life."

To study at close range even for a short time the needs of the churches of Europe is to discover also the resources which are theirs. The fellowship we may claim is not a one-way relationship. They have much to give—their deepened sense of the supreme worth of the Christian religion; their tragedy-born appreciation of the relation of Christian faith and teaching to the life of the individual and of society; their new and radiant conviction as to the essential unity of the household of Christian believers. These are among the rich contributions which the churches of Europe bring to the growing fellowship of the world church of our time.



THE United Nations Organization is an actual fact It came into being on October 24, 1945, when Secretary of State James F. Byrnes issued a "Protocol of Ratifications of the Charter of the United Nations.

The document bears the signature of fifty-one nations, including the Big Five—Britain, France, Russia, China and the United States. The proclamation by the Secretary of State of the United States fulfills the requirement of the Charter, that the United Nations Organization is a legal entity. The same proclamation brought into being the Statute of the International Court of Justice, which is an arm of the United Nations Organization. Yet to be determined is the location of the headquarters of the Organization, its Secretary General, its staff, and a hundred other matters related to its getting under way. The important thing is that the United Nations Organization is now a reality. We may depend upon Edward R. Stettinius, representative of the United States on the Security Council, to make all possible haste in calling the representatives of the member nations into session at the earliest possible moment to get the Organization into actual operation.

Two Commissions Already at Work

Two important commissions of the Social and Economic Council are already at work. The first to be organized was the Food and Agriculture Organization (FAO), which held its first official session in Quebec beginning on October 16. It is a direct outgrowth of the Conference on Food and Agriculture held at Hot Springs, Virginia, in 1943. A recommendation was made that the International Institute of Agriculture be merged with the FAO.

The second commission to be established was the Educational and Cultural Organization which met in London early in November. To this commission the United States appointed seven delegates—Archibald McLeish, former Under Secretary of State, Chairman; William Benton, Assistant Secretary of State (former vice-president of the University of Chicago), Senator James E. Murray, Representative Chester E. Merrow, Dr. George Stoddard, president of the University of Illinois, Miss Mildred C. Thompson, dean of Vassar College, and Dr. Arthur H. Compton, Chancellor of Washington University, St. Louis, who served until November 13, when he was succeeded by Dr. Harlow Shapley, director of Harvard Observatory. Accompanying the delegation was a group of educational advisers and secretaries.

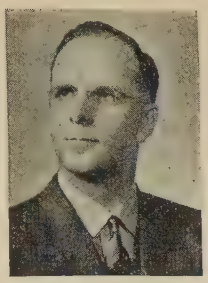
These Bones Must Live

The United Nations Organization is now in existence. Two of its important commissions have begun to function. But the battle has not yet been won. The Council of Foreign Ministers which met in London in October closed in a stalemate, to use the language of Secretary of State Byrnes in reporting the sessions. The Security Council is yet to meet, as is the General Assembly. The relationships of the International Labor Office and a dozen or more commissions of the League of Nations have yet to be worked out. Most of these have done good work and are still in existence. They should be taken into the new organization. But most important of all, public opinion throughout the world needs to be awakened to the fact that the United Nations Organization has been born and has begun to breathe. Like a new-born infant, it is going to need the devoted concern of men and women of good will everywhere in the world if it is to get through these first difficult days when it is learning to adjust itself to the requirements of life. Every Christian in the world who has prayed for a just and durable peace ought now to begin to pray for the United Nations Organizations. It is not perfect, but it is the best we have and it constitutes today the best hope in our world for avoiding another—and perhaps the final—conflict between nations.

Basil Holt Going to South Africa

By ROBERT M. HOPKINS*

HE board of trustees of The United Christian Missionary ety has voted to establish a of cooperative fellowship een our churches in America those in South Africa. Some wship with South Africa existed in the past. One was the "Thomas Mission outh Africa." A later ap- ch was that of the United ty when M. Elmore Turner in response to the al of the Cape Town church was asked to go as its pastor. Mr. Turner arrived in 1939, but inistry was so interrupted by the war that after years he returned to America. These approaches ted in a sense of frustration that has been far satisfying among either South African brethren hose in America who have known the situation.



Basil Holt

ie Union of South Africa is a self-governing ish dominion, a vast country covering almost a million square miles. The population is sparse; five million are native Bantu while less than million are white people of British and Dutch ent, with the Dutch in the majority.

mong these white people our brotherhood has congregations, the most of them located along Witwatersrand, the greatest gold mining section he world. While not large churches, they have intained their witness under lay leadership for fifty years. Six are grouped in and about nnesburg. The seventh is at Cape Town, a thou- miles to the south. There is an eighth congre- on a thousand miles to the north in Bulawayo, hern Rhodesia, that maintains fellowship with h Africa.

ecently Basil Holt, pastor of our church in May- l, a suburb of Chicago, expressed his willingness turn to South Africa if the brethren desired his n and the United Society were in position to him. Contacts were made with two leaders in h Africa: Phil Van Niekerk, pastor at Germiston, Herbert Abao, leading layman in Cape Town. A ram of procedure was drawn up by Mr. Holt onsultation with the United Society which was itted to the brethren in South Africa.

ie following radiograms express their attitude:

uth African churches approve plans as proposed. Willing operate every way. Suggest next step Holt come to a and contact churches personally, formulate plans and t for mutual approval.

Phil Van Niekerk

Heartily approve suggested program Holt. Regarding Cape Town work in view of isolated character consider full-time minister here absolutely essential.

Herbert Abao

Basil Holt was born and reared in South Africa and is still a citizen of that country. So also is Mrs. Holt. They have two children, a son and a daughter in their early teens. Mr. Holt, son of a Baptist missionary worker, grew up to become a Baptist minister. He first learned of Disciples of Christ through the Thomas Mission. His first ministry for Disciples was as pastor of the church in Johannesburg, at that time our largest church in South Africa.

In 1930, Mr. Holt, on the advice of his American colleagues, came to the United States, and after a few months of evangelistic work, accepted a call to the church at Angola, Indiana. Later he went to the faculty of Johnson Bible College. In 1940, he was called to the church at Maywood where he has since rendered a splendid service.

During these fifteen years in America, Mr. Holt has won the confidence of our people generally. *The Christian-Evangelist,* for example, has referred to him as, "A man who knows his gospel and preaches it in a straight and manly way." The *Christian Standard* has said of him, "Unquestionably one of the very best preachers that has ever come to our shores."

Mr. Holt has recently completed a book-length manuscript tracing the development of our relationships with the Baptists from the early part of the last century. He has finished most of his study for the Ph.D. degree at the University of Chicago.

It seems most appropriate, therefore, that Mr. Holt should be selected to undertake this new ministry of fellowship between the churches in South Africa and America. The work will be done through the regularly constituted channels of the United Society. It is by no means a service in "foreign missions," though it will be administered in the foreign division of the Society under the executive leadership of C. M. Yocum. The salary for Mr. and Mrs. Holt, and usual allowances, will be incorporated in the budget of the foreign division. Funds for the program in South Africa are being contributed as special funds in the United States to be supplemented by similar funds contributed in South Africa.

Mr. and Mrs. Holt expect to sail from New York early in 1946. The two children will remain for the rest of this school year in Chicago.

We believe this expansion will meet with the general approval of our brotherhood, both in America and in South Africa. We trust it means strengthening the work in this fair land at the southern base of the mighty continent of Africa.

—

*. Hopkins is president of the United Christian Missionary y.

Adjustment for the Veteran

By C. L. JOHNSON*

IN common with most churches and with many civic-minded organizations, the First Christian Church of Marion, Indiana, is ready to give the returning serviceman a hearty welcome as he comes home. Indeed this congregation has plans to make the welcome more than one of merely good wishes. It is prepared to give proof of its sincere welcome by rendering substantial aid in adjusting the serviceman to civilian life.

Back in 1943, when young people were being drafted by the thousands for military activities, this church took a long look into the future and appointed a Long Range and Peace-Planning Committee. Naturally, it gave serious consideration to the place of the church in aiding the servicemen once the war was over and they were returning to civilian life. The chairman of the official board considered the needs of such a committee and chose men of the congregation who are experienced and able to render considerable aid by virtue of much technical knowledge in various fields. This committee was to be known as the Steering Committee and is made up as follows:

Henry Erlewine, industrialist, president of General Plastics, chairman of the official board; Julian Lett, manufacturer, Lett and Wiley Company, chairman of Steering Committee; John G. Sutter, dairyman, president of Pure Milk Company; D. A. Earnhart, insurance, Earnhart Insurance Agency; W. A. Stahr, merchant, president Marion Hardware, wholesale and retail; C. L. Carter, real estate, Carter Real Estate Agency; Ratio Wiley, Lett and Wiley Company; Kenneth Osman, secretary of Marion Y.M.C.A.; Earl Watson, Book Store and Gift Shop; Miss Glen Harter, superintendent of Emily E. Flinn Home for the Aged.

Under this general committee are six subcommittees which have just recently been set up. The chairmen of these various subcommittees are taken from the above list of the Steering Committee. Fortunately these men are experienced in the field in which their respective committees are expected to serve. Their advice and counsel will therefore be invaluable. For example, into the pastor's study may come a serviceman whose bent is distinctly toward things mechanical. He will be directed immediately to a committee whose chairman is widely experienced in that field, both as a mechanic and an employer. Again there may come a young man who desires to establish himself in a small business. He may need both capital and advice. He will be directed to the committee on the mercantile field. The chairman of this committee is able to give the wisdom of more than forty years in this field. Thus far six committees have been set up as follows and others will be established if necessary:

*Minister of First Christian Church, Marion, Indiana.

Shown above are the members of the Steering Committe

Mercantile and Sales Distribution, Industry an Factories, Transportation, Insurance and Kindre Lines, Electrical and Allied Lines, Education.

When the Steering Committee was appointed i 1943, the need for more than advice and counsel i some cases was foreseen. Consequently a reserve fun was established at that time to be used in assistin the servicemen when necessary. That fund at th present time is around $3,500 and is increasing eac month. The church is well aware that the federal go ernment has a sound program for assisting these ve erans. There is no desire to compete with the goverr ment. In fact, the veterans are advised to use the government offers to the full extent, but when thes are exhausted and the man still needs assistance, the the church stands ready to aid. It is doubtful tha many will seek the material assistance offered. Hov ever, the church does make the offer and is confiden that young men will feel more kindly toward the hom church because it will go that far in their behalf.

Naturally, the financial assistance offered is con tingent upon the serviceman consulting with the com mittee and obtaining endorsement of the members.

During a recent week two returning veterans wer in conversation with the pastor. They were informe of the church's program. (This program has bee given in detail by the pastor in a letter to all those o the Honor Roll; unfortunately it had not reached thes two men.) The men were surprised and delighted t know that the home church thought that much abou them. They went away lifted in spirit to realize tha if necessary their church stood ready to give aid.

The First Christian Church of Marion feels the tim is here to go beyond pious resolutions. The churc was eager to shower its blessings when the men an women went away. Eagerly it sustained them to th ends of the earth with prayers and letters. Now tha they are fast coming home the church is anxious tha "the readiness to take it up shall be equalled by th way they carry through."

Cooperative Work in Puerto Rico

By AARON WEBBER*

AN INTERDENOMINATIONAL conference of Evangelical leaders in Puerto Rico, meeting from October 30 to November 3, 1945, on the toric Santa Marta Hills of Polytechnic Institute, is response of Protestant leaders to a situation in ich the old and tried values are being tested in new d challenging circumstances.

n recent years, the Evangelical forces of the island ve sensed their own power as never before. This lization brought with it the conviction that the old anizations and methods needed a re-study in the ht of new needs and opportunities. Particularly in- ent was the demand that a way be found to make ective to the full the united spirit of cooperation ich is clearly the strength of Protestantism in erto Rico.

The success of cooperation in Puerto Rico is due in ge measure to the fact that the mission board secre- ies in the States agreed from the beginning on a ision of territory. As a result, every town on the nd has a Protestant church, and only in five of the ger cities is there more than one of the associated nominations at work.

n 1905 after all the towns had been occupied, the deration of Evangelical Churches was organized. 1916 on the occasion of a regional conference, held rtly after the Panama Congress on Christian Work, was decided to change the name to *Union Evangelica.* 1934 the name was again changed to the Association the Evangelical Churches of Puerto Rico. The fol- wing religious bodies compose this organization: ptists, Disciples of Christ, Methodists, Presbyterians, Christian and Missionary Alliance and the United angelicals, the latter resulting from the union of the ngregational-Christian and United Brethren urches.

The Puerto Rico *Evangelico*—a bi-weekly paper was nded in 1912 by three denominations, United Breth- , Congregational and Presbyterian. A few years er the Baptists, Disciples and Methodists accepted s paper as their official organ. It therefore repre- ts the fusion of five denominational organs.

In 1919 the Evangelical Seminary of Puerto Rico s founded in Rio Piedras by the mission boards of same six denominations that support the Puerto o *Evangelico.* A valuable property was secured by cessive purchases and a dormitory and four resi- nces for professors were erected. A large frame idence is used as administration and recitation ilding.

In 1922 Christian work was begun in the government titutions — the Tuberculosis Sanatorium, Leper ylum, Psychiatric Hospital, and Insular Penitenti- . An evangelical pastor conducts services and visits the people confined in these places. His salary is provided by voluntary contributions of the churches through the Association and by the Mission to Lepers.

In 1938 work was begun among the university students at Rio Piedras. A worker-pastor was set apart for this service by the Methodist Board and his budget was subscribed by the different denominations and the World's Sunday School Association.

The present conference, in which the official representatives of six denominations together with board secretaries from the States sat down together for four days in free and friendly discussion of our common task shows how far we have come in learning cooperation. We are growing in spiritual unity. We are agreed that the success of our work in the future depends upon our presenting to the world a united front.

Findings of the Conference

1. Appointment of an Executive Secretary. It was voted that this conference recommend to the Association and the mission boards through their representatives that there be appointed a full-time Executive Secretary for the Association whose task will be to coordinate and direct interdenominational work in Puerto Rico with the understanding that the boards underwrite three-fifths and the Association two-fifths of the proposed budget.

2. Christian Student Work. It was voted that we recommend to the Association and to the mission boards the approval of a budget of $3,000 for the work among Christian students.

3. Budget for the Committee on Christian Education. It was voted to recommend to the Association that a budget of $500 for the Committee on Christian Education be approved with the understanding that this money be raised from churches and individuals on the island.

4. A Student Hostel. It was voted that the Executive Committee of the Association with the University Pastor, study the project of building a student hostel, prepare a budget and a plan and send all the information and details to the West Indies Committee for its earliest possible consideration and presentation to the mission boards.

5. Social Service Projects and Religious Work. It was voted that this conference recommend to the Association that social service projects be recognized as a part of the regular church program.

6. Interdenominational Center. It was voted that this conference favor the establishment of a central office in San Juan or Rio Piedras.

7. Enlistment of Christian Workers. It was voted that the Association set aside one Sunday a year and ask each minister to make it a matter of prayer and

*General Superintendent of Baptist work in Puerto Rico.

present the cause of Christian service to their congregations. It was further voted to recommend to the Association that it appoint a committee to study the experience in evangelism of other areas of the world and prepare a comprehensive and integrated plan for recruiting and training persons for Christian service.

8. Evangelism. It was voted to recommend to the Association that a careful study be made of the allocation of territory to the denominations in Puerto Rico and that this study be continued over a period of at least one year or such time as the new Executive Secretary has had opportunity to study the field and make recommendations. It was also voted to recommend to the Association that it secure the greatest number of pastors and workers to attend the meetings with Dr. E. Stanley Jones at McLean Conference Grounds in December at which time at least a half day of discu sion may be under the direction of the Committee o Evangelism.

9. Rural Work. It was voted that we accept wit gratitude the offer of Dr. Mark Dawber on behalf o the Home Missions Council of North America to pr vide a rural extension worker for the Evangelica Churches of Puerto Rico. It was further voted tha this conference recommend to the Association the ap pointment of a Committee on Rural Work.

10. Pastoral Support. It was voted that the Associa tion of Evangelical Churches be requested to set up committee to study the present prevailing salaries o pastors in the light of the costs of living and to sugges a basis and procedure for a minimum salary.

"A Day of Decision!"

*For Race Relations Sunday and Brotherhood Month**

THIS is a day of magnificent opportunity! The war has ended. The nations have committed themselves to cooperation in seeking to maintain justice and peace; men of many races have been comrades in arms and now are returning to their homelands with a new sense of the oneness of mankind.

But this is also a day of deadly peril! Though the war has ended, insecurity prevails widely and hunger stalks in many lands. Though foreign foes of democracy have been defeated, the victorious nations are often tolerating flagrant and vicious denials of democracy at home. In every country selfish national interests are resisting the spirit of international and interracial cooperation, and the fear of another and incomparably more devastating war brings despair to the hearts of men everywhere.

This crisis is deepened by the solidarity which is rapidly growing among the disadvantaged peoples of the world, especially the nonwhite races—a solidarity which holds both the hope of an ampler justice and the danger of vastly more disastrous conflict than the world has ever known. One thing is certain: The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences. We are dealing with a situation of world-wide scope and, as war becomes more destructive, of literally terrifying possibilities. Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them.

This is a day of decision for America! Shall we set our faces toward the future by forgetting our provincialisms of race and class in a new awareness of the reality of human brotherhood? Shall we determine that justice shall no longer be denied any citizen of any country, whether in forum, polls, courtroom or market place? Shall we welcome all our returning war personnel, including those of Negro, Indian, Mexican, Jewish and Oriental ancestry, who have been fightin for democracy abroad, into a revitalized democracy a home?

Shall we point the way toward a true interracia community by renouncing all injustice, inequality o opportunity and all compulsory segregation? Shall w demonstrate this in our individual and group life?

Or—

By turning our backs upon the very ends we hav been struggling to attain, by cherishing our prejudice above our principles, shall we turn victory into defea the soldier's pride into bitterness, and shut the doo upon the hopes of mankind?

This is a day of decision for the American churches We have a mandate under God for bringing the natio to repentance for its denials of justice to many of it own citizens and for leading the way toward a ne order of human brotherhood. But the church canno fulfill this obligation unless it first recognizes and re pents of its own failure to fulfill the law of Christ in it own life. How can we lead till we become follower of Him?

This is a day of decision for every Christian! Le us examine in God's presence our words, our deeds our thoughts. Are we ready to sacrifice every preju dice, pride and interest, which stands in the way of universal human sympathy and the complete sharin of life with all our fellows? Nothing less than this i demanded by the desperate times in which we live Nothing less than this is our duty under God.

What Churches Can Do

Demonstrate in practice and policy their belief in the worth and dignity of every human being.

Include in services to returning war personnel al veterans of whatever race, creed or national origin.

Welcome all to membership and fellowship with n barriers on account of race or national origin.

Have persons of different racial and national origi teach in church schools and lead in other church ac tivities.

*A message from The Federal Council of the Churches of Christ in America.

Sponsor study groups, forums, fellowship in worship
l other interracial means through which men learn
peration in meeting common needs and mutual in-
ests.
Give support to the doctrine of brotherhood by
nding against discrimination on account of race,
ed or national origin in employment, education,
using, recreation, etc.
Urge by petition and all possible means our govern-
nt to stand for independence or self-government
colonial peoples within a fixed term wherever prac-
ible, and in the meantime insist upon genuine inter-
ional trusteeship through the United Nations Or-
nization.

What Individual Christians Can Do

Examine their own heart and mind for lurking
judice and hostility toward persons of other racial
cultural groups; and refrain from judgment about
m without understanding the facts involved.
Practice in daily contacts personal beliefs of the
nan value and dignity of each person.
Enlist for definite tasks to promote interracial broth-
ood in the organizations and activities of your own
mmunity.
Become informed and active in legislation for perma-
nt fair employment practices in your state and the
ion.
Work to see that policies and practices of racial
regation are removed from the armed services of
nation.
Keep in touch with agencies that are working in the
d of better race relations to keep informed on the
estion through their literature and programs. So-
l Action Departments of some church denominations
active.

The Church at Work in Congo

(Continued from page 11.)

n groups throughout the Congo were concerned with
lding a common native church rather than separate
nominational churches. More accurately, one should
that they are building a church of Christ, which,
identally, they call the church in Congo rather than
native church. They are endeavoring to bring to
Congo people the heritage of our centuries of
ristian culture and life. The Church of Christ in
Congo is a reality. One has only to sit in the
ngo Protestant Council and listen to the heart-
rming discussion to realize that here in the heart of
rica with a primitive people, missionaries have
ieved a goal that the modern civilized world is still
y talking about.
There are many problems confronting the church of
ngo, but I have returned to the church at home
ed with confidence that, despite all the difficulties
l almost insurmountable problems confronting them,
church in the Congo is going to join the fellow-
p of the churches of the world, and there will come
lay when it will take its place among those who have
ilt and are building out of human life the Kingdom
God.

ON AUGUST 6, 1945, the first atomic bomb was dropped on a Japanese city. In twelve days the war was over and Japan was suing for an armistice. During that week, Norman Cousins, brilliant young editor of the *Saturday Review of Literature,* wrote an editorial for his journal which he called *Modern Man Is Obsolete.* The response to this editorial was unusual. Scientists, jurists, and statesmen wrote the editor, most of them in approval of his article, and all of them testifying to its importance. The demand for this essay—for such it was—has been so great that the author has expanded it into a small book.

Mr. Cousins starts off by saying that the bomb brought more fear than hope to the modern man. Man is more fearful of its destructive force than he is hopeful of its potential for good. The questions rest back on human nature. If mankind is essentially a fighting animal in his nature then the end of his civilization is in sight for he can destroy himself with the bomb. If, however, his fighting has been an *expression* of his human nature and not an essential quality of it, there is hope, but the hope is bound up in the possibility of his making a revolutionary change in his thinking and his conduct. He must now make the decision and he must make it quickly if he is to be saved.

For one thing, declares Mr. Cousins in this essay, *Modern Man Is Obsolete,* he must do away with nationalism. Our parochialism of national loyalties must go. The small as well as the large nation can prepare an atomic bomb. Every nation is at the mercy of every other nation. The only salvation is in a higher level of sovereignty. With the atomic bomb a plan like the United Nations Organization is already an anchronism, out-of-date, and too loose for the dangerous war potential with which we have to deal. This is but a sample of the argument of the best-written essay on the atomic bomb which we have chanced to read.

PAUL SCHERER has published a series of lectures called *Event in Eternity,* based on the prophetic writings of the Second Isaiah who is commonly thought of as the exile prophet. Dr. Scherer always produces a thoughtful sermon, beautifully written on a high plane of theistic religion. Every page of this work is filled with valuable allusions and illustrations produced with sharpness of thought. The author succeeds in portraying some of that weird feeling of doom, that lofty sense of the divine in history that one gets from reading the passages from the prophet. Indeed, so much does Dr. Scherer succeed in conveying through his writing the mood of Hebrew prophecy that one hesitates to criticize his work as though it were to reflect on some sacred writing. Nevertheless, to this reviewer at least, Dr. Scherer is too "lofty," too ethereal in his portraying of the divine initiative in history, so that one feels that he has had an impression but not an analysis, nothing very clear or real or applicable to our "bread and butter" world.

MANY of the better preachers gravitate to the theological seminaries where they become teachers of preaching. This was true of Dr. Scherer, mentioned above, who has gone to Union Theological Seminary. It is also true of Dr. G. Ray Jordan who is soon to leave his great church at Charlotte, North Carolina. He is one of the best preachers of present-day Methodism. His latest book is called *The Supreme Possession* and is a series of evangelistic addresses or sermons. The preacher takes the position of Dr. Jung, the Swiss psychologist, in his strong affirmatien that religion is something that "possesses us" and not something that we gain. The sermons are on such great themes as "Does Jesus Have Mean-

(*Continued on page* 39.)

Their Place Is in Our Hear

Signal Corps Photo from UNIO

Pictured above are two French refugee women who eat their midday meal of black French bread and C rations at an American refugee camp. They are typical of hundreds and hundreds of thousands of displaced persons in Europe who are cold and hungry this winter.

Shown below is Pastor Rupperto Inness and his family of the Philippines. Also shown is a chaplain officiating at bedside communion rites. (Official U. S. Navy Photo.)

All of these groups participate in the gifts Disciples of Christ will make during the Week of Compassion.

What Doth

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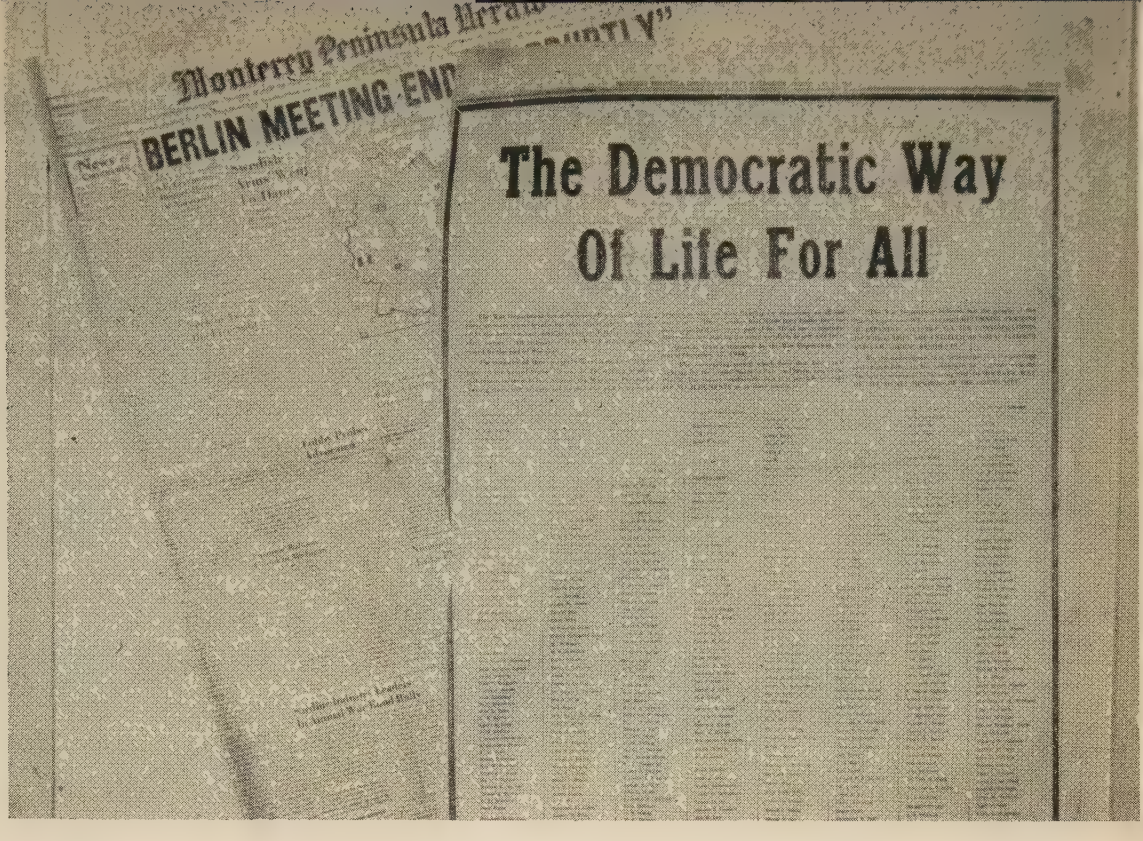
The Goal



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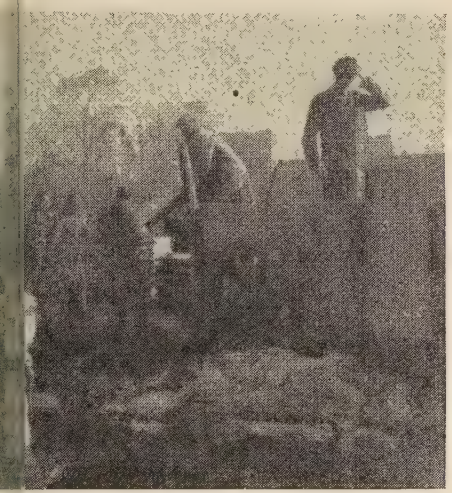


Nearly 500 prominent residents of the Monterey Peninsula in California enthusiastically support the "Democratic Way of Life for All," shown in the above reproduction of a full-page paid advertisement appearing in the "Monterey Peninsula Herald." The advertisement urged a wholehearted welcome to the returning evacuees, Americans of Japanese descent.

At the left, CIMADE, Protestant youth organization, is shown at work in Dunkirk in the building of a wooden hut for chapel and community activities.

Below, at right, a Chinese family group reveals the tragic ravages of long years of devastating war. To the left, below, are shown the ruins of the American Bible Society building in Manila.

These needy persons and institutions will share in the funds Disciples make available during the Week of Compassion.

Greetings from Japanese Christians

EDITORIAL: *In reply to the letter of greetings and inquiry sent to the Christians of Japan from The United Christian Missionary Society, the following reply has come to President Hopkins from Nobundo Oda. The letters were delivered both in Japan and in the States through the courtesy of the Protestant church deputation which went to Japan recently.*

THROUGH Dr. Shafer we received your kind greetings and the note telling of your desire for information concerning various conditions in Japan. It gives us great pleasure also that the time has come when we can send a word of greeting to you and fellow Christians in America. We shall try to give you the desired information following the numerical order of your note:

1. We are thankful that both Sei Gakuin and Joshi Sei Gakuin in Tokyo remain without having been harmed by the air raids. During the war the schoolwork was continued in both schools. However, our students had been mobilized to work in certain factories from the summer of 1944 to the end of the war, so that the time to study was greatly limited. In the Girls' School the teaching of the Bible and the morning chapel services were continued all the time as before. In the Boys' School at present there are a little over 500 students; and in the Girls' School there are 400 students. Up to the spring of 1944 in the Boys' School there were over 1,000 students, and in the Girls' School over 800. Many students evacuated to the country districts, but are now returning and the number is beginning to increase. But there is a doubt if the enrollment will reach the former number because, by the air raids, Tokyo lost nearly 860,000 homes. In the last year of the war, half of the buildings of both schools had been used by the Japanese army, and are now in much need of repair.

2. We are glad to report that all the leaders mentioned have survived the air raids and are going about their work. All the pastors formerly affiliated with the Disciples Church are safe and are working:

Pres. Y. Hirai, 74 years old but active, was honoured for his 38 years of service for the schools at the 40th anniversary of the Joshi Sei Gakuin [Margaret K. Long Girls' School] on November 1.
Tsadashi Tominaga, president of the Boys' School, Tokyo
I. Hatanaka, director of religious education of the Girls' School, Tokyo
G. Chiba, pastor of Takinogawa Church, Tokyo
Y. Ishikawa, pastor of Koishikawa Church, Tokyo
M. Tomono, pastor of Tennoji Church, Osaka
T. Yokoyama, pastor of Sendai Church
Y. Shionoya, pastor of Akita Church
S. Tanaka, pastor of Honjo and Tsuruoka Church
C. Ito, pastor of Shinjo Church
G. Tada, pastor of Fukushima Church
S. Yoshida, pastor of Sendagi Church, Tokyo
T. Kawai, retired pastor, Tokyo
S. Endo, Asakusa Institute, Tokyo
Nobundo Oda, Dean of the Girls' School

Messrs. Ishikawa, Endo, Tomono, and Yoshida were burned out in the air raids.

3. The church buildings of Tennoji, Koishikawa, Takinogawa, and Sendai were destroyed completely by the fires caused by the air raids. The kindergarten and parsonage of Koishikawa, and the day nursery of Asakusa Institute were also burned. Though losing the day nursery, the medical dispensary of the Asakusa Institute is safe. Tennoji Kindergarten, church buildings of Tamade, Fukushima, Akita, Tsuruoka, and Shinjo are left without harm.

4. It is impossible to estimate the church memberships at present, since th people have all been scattered.

5. A great number of the members o our congregations are victims of the ai raids. A victim must lead an especiall inconvenient existence because he has los his home, clothing, bedding, furniture utensils, and nothing can be bought. An scraps of cloth or piece of thread, an bits of food would be a great help i such can be sent. With the coming o winter we are very anxious about the welfare.

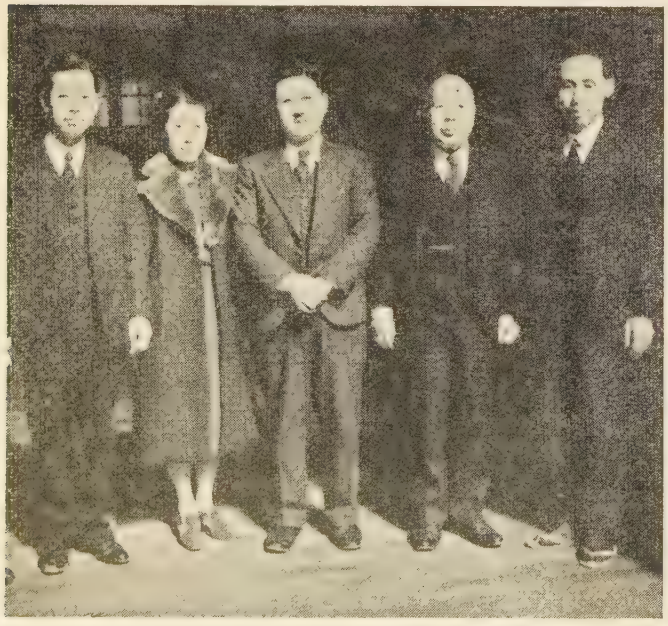
6. Shelter and clothing are a grav problem, but lack of food is the mos acute problem. Hundreds die of hunge every day. The government says tha unless food can be brought into Japa from outside, several millions will die o hunger by next summer. Though th Japanese government has petitioned th Supreme Commander of the Allied Powe to permit it to import from abroad 3,50 tons of cereals to relieve the severe deat Japan has not enough boats to transpo the food, nor commodities with which t pay, so that the people are feeling rathe uneasy and depressed. If the Unite Christian Missionary Society would tak the initiative in helping Japan to g food, whether in the line of shipping o by sending food of any sort, it would b most appreciated.

It would be an unbelievable help if movement could be started to send eve rags or baby clothing, old clothes, o cotton for quilts. Medical supplies a unpurchasable, too. But as I said befor the most acute problem is that of foo No one has sufficient food. So if yo ask how the U.C.M.S. can help, I shoul say it is to take the initiative in a mov ment to send quickly food to meet th grave crisis.

7. The members of the churches fo merly affiliated with the Disciples o Christ favor the continuation of th United Church of Christ in Japan. B we have a little doubt whether this o ganization will continue and develo Until now, by the Japanese Religious la the United Church of Christ had certa privileges and freedom which outside could not enjoy. This law was repeale by the Supreme Commander of the Allie Powers, so that it makes no differen whether a person belongs to the Unit Church or not. Moreover, the overhe expense of administration is too much f the members of the church. For the reasons many think and are afraid th many churches will drop out from th United Church and go back to the form denominations. Of course, even if su does occur, there is no question but th we Disciples will remain in the Unit Church and will try to work for t further progress of church union Japan, because we believe church uni is one of the most important tradition principles of the Disciples of Chri church.

Again I send our hearty greeting to a

—NOBUNDO ODA



Left to right: Nobundo Oda, dean of the Girls' School; Miss S. Kawai, teacher; T. Tominaga, president of the Boys' School; T. Kawai, retired pastor; Y. Ishikawa, pastor.

Hobby Shop—Paraguay's First

By J. RAYMOND MILLS*

E students of the Boys' Dormitory of Colegio Internaonal in Asunción, Paraguay, were stimulated by a gift the National City Christian Church, Washington, D. C., gin the construction of a Hobby Shop where the boys usefully spend their free hours. Years ago the school carpenter shop, teaching woodwork to all the boys; but cent years the work has been given up. Only the rafters of the famous hard wood of Paraguay, and a zinc roof n.

ch planning and hard work went into the Hobby Shop. as decided to erect it near the Rancho that the boys in ormitory had built and donated to the school last year. meant that the boys, themselves, had to work with their ands, something unheard of among the wealthier class of e. The boys changed fence posts, cut down trees, carried r, made hundreds of trips carrying broken bricks and from the old floor of the carpenter shop to the new site. ground had to be leveled and filled in. Even a part of the lation was put in by the boys before the bricklayers were in to finish the building.

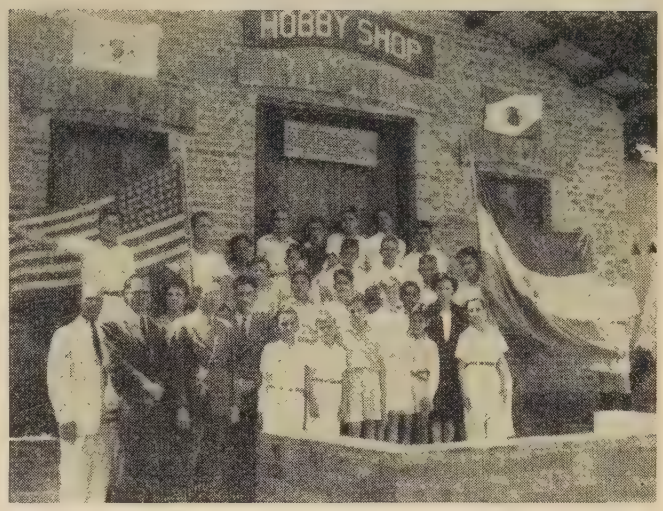
t only did the boys work with their hands, but the two , the "Lions" and "Cardinals" who carry on a Y.M.C.A. program in the dormitory, had a financial campaign to money among their parents. Almost two hundred and dollars in gold was raised in this way. The boys thrilled e building progressed, and as the gifts of money were nced at the dinner table.

ally the time came for the dedication of the building, rst of its kind in Paraguay. What should the program be? lubs had been working on some songs, including "Swing Sweet Chariot," sung in English. The program just had good for the boys had invited the Minister of Education is family, Dr. and Mrs. Juan Quiroz; the Cultural Attaché e United States Embassy, Dr. Robert Howard; the Inor of Private Schools, Sta. Fiandro, and many friends. were more than a hundred persons present at the dedi-n.

e program opened with a speech of welcome by a little Berto Altman, nine years old, and with a winsome smile verybody. He is an Austrian boy, the son of immigrants Europe. When he told the girls that they were very lovely, t a fine spirit for the program. Then the clubs sang two ers, after which George Smedley spoke of the club work e dormitory this year and of how we are endeavoring to with the Paraguayan boys the very best that North ican boys enjoy. Then there was the presentation of the e with the names of the boys whose fathers had contributed with the Colegio Internacional and the National City h. Americo Capello, who presented the plaque to the or of the school, Fred Hughes, is an Argentine boy who on an estancia. He is very much alive and seldom has his combed. On this occasion, however, he had his hair well ered down. He was very gracious in his speech of pretion.

. Hughes accepted the plaque and building on behalf of chool, and spoke of the inherent value of such a project. rogram continued with special presentations of gifts made e boys who had been working throughout the year in the ho. Peter Bittinger, a German boy born in Paraguay, nted billfolds to the Minister and the Attaché, and purses men guests of honor. These gifts were made by our own ing boys as a part of their club program. Then a shield ved with appropriate words of appreciation was presented neas Cataldo, a Paraguayan boy from a small village on ailroad, to Sr. Roberto Fernández, a young man who assists e dormitory program. This young man is an Argentine ives in Paraguay and has expressed the desire to give his

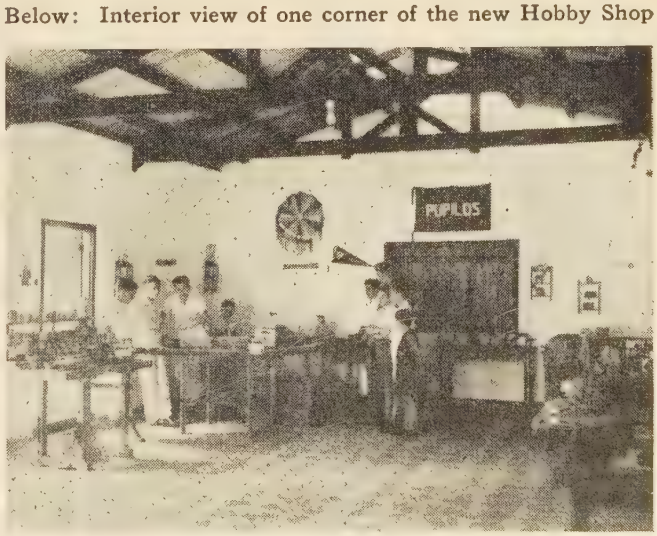
(*Continued on page* 39.)



Boys and leaders of the Boarding School in front of the Hobby Shop on day of dedication

Special guests on front row: Mr. Hughes, Mrs. Quiroz, Dr. Quiroz, Minister of Education for Paraguay; Dr. Robert Howard, Attaché Cultural for the E.E.U.U.

Below: Interior view of one corner of the new Hobby Shop

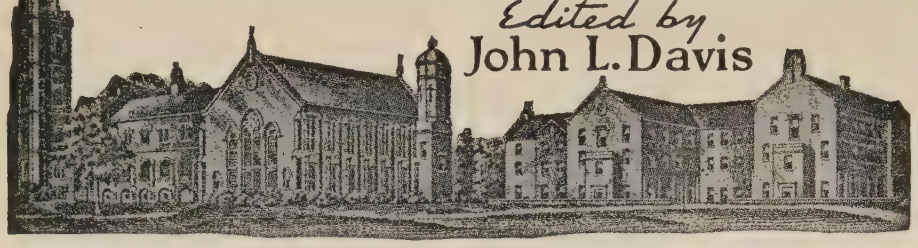


r. Mills is directory of the Boys' Dormitory at Colegio nacional, in Asunción, Paraguay. He is a missionary under United Society.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Atlantic Christian College
Wilson, North Carolina

ON November 3 there was held at Atlantic Christian College an Enlistment Day when some 25 preachers with about 80 young people from their churches spent the day on the campus. The claims of the ministry, of religious education, and of the mission field were presented to the group by qualified leaders. The North Carolina State Convention later passed a resolution asking that this day be observed annually.

Bethany College
Bethany, West Virginia

Postwar building of dormitories is very much in the focus at Bethany just now. Cochran Hall for men is undergoing an extensive renovation which will bring this residence up to the high standards of Phillips Hall for women. New floors, new lavatories and a regrouping of rooms, providing living space for twenty additional men are some of the results to be achieved.

On November 17 the Board of Trustees voted to build a completely new set of housing units to accommodate 150 upperclassmen. After the erection of these units, present fraternity houses will be abandoned. The erection of these units is to begin on the Point Breeze property in early spring, 1946. It will include a general dining room for all upperclassmen.

Gifts from graduates in the classes of 1920 to 1932, inclusive, make up a sum of $400 to create the Goodnight Memorial Portrait in honor of the late president of the College, Cloyd Goodnight, under whose leadership Bethany attained wide academic accreditation and recognition. The portrait will be ready about Easter time, 1946.

Chapman College
Los Angeles, California

As the year progresses, increasing interest is being shown in the unified study plan. Thirteen new students were enrolled for the second six weeks' session, six of whom were returned servicemen. The military personnel now being released are finding the new program particularly advantageous since it enables them to enter school immediately upon their return.

Registration figures show that there are six nationalities and nine denominations represented in the student body. In this democratic Christian environment, students learn the practical application of Christian brotherhood. It is Christianity in action.

A renewed interest in Christian service is seen in the unprecedented number of students preparing for full-time religious work. There are now thirty-three men and women training to be ministers, missionaries, or directors of religious education.

Drury School of the Bible
Springfield, Missouri

One of the newest additions to Drury School of the Bible is Donald Newby of the Junior College at Joplin. He preached recently at McKinley and at the Sherwood Mission.

Ocie Griffith of Bremerton, Washington, recently occupied the pulpit at West Plains while the pastor, I. J. Kerrick, was in a meeting at Summersville. Gene Rutledge, another student, continues to preach at Nixa.

Our people should be continually reminded that they are not the only communion in Drury College. They do have, however, a genuine interest. Perhaps our educational institutions as a whole come nearer recapturing the original situation in which the denominations are mingled than any other institution. Drury School of the Bible is particularly fortunate in maintaining the first objective of the Campbells.

Illinois Disciples Foundation
Champaign, Illinois

Illinois Disciple Foundation, in its thirtieth year under the direction of Stephen E. Fisher, pastor of University Place Christian Church, is experiencing a return of many servicemen, and is preparing for an expanding program in the next two years by its plans for a $150,000 Student Center and its calling of a full-time student pastor and associate director of the Foundation. Miss Norma C. Brown began her work in that capacity on September 15 and is meeting with gratifying response on the part of both students and the University Place Church.

Miss Brown and Dr. Fisher are being heard frequently in Illinois churches, either in some program of service to th local congregations, or in the presenta tion of the cause of Christian educatio at the University of Illinois.

Illinois Disciples Foundation is parti ipating in planning for a great Religio Emphasis Week on the campus, for i Winter Banquet when the Bondurant Le turer of the year, James O. Supple the *Chicago Sun* will be the speaker; f Interracial Week Observance, and for full month of emphasis upon the mi sionary and international outlook. Grou courses have been given this semester Social Recreation and Bible.

Lynchburg College
Lynchburg, Virginia

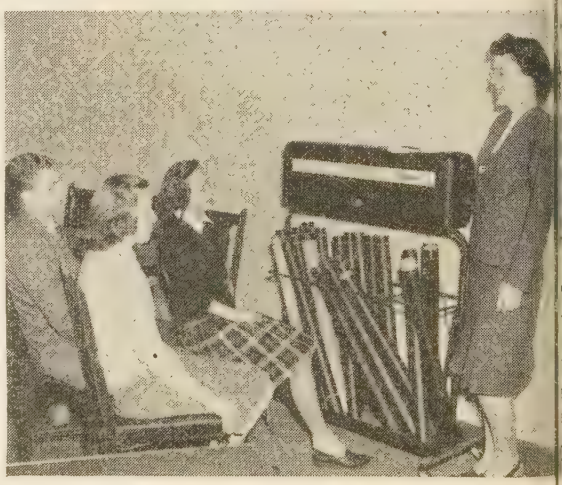
Graduate students from four theol gical seminaries led the observance Religious Emphasis Week on the Lync burg College campus November 26-3 They were James A. Farrar, of Texa Christian University; Carl Burkhardt, Yale Divinity School; B. F. Lewis, the College of the Bible; and Willia Reese, of the Disciples House of the Un versity of Chicago.

The theme chosen by the student co mittee, of which George A. Williams, J was chairman, was "Making Religi Practical."

There were student assemblies a forum periods as well as personal confe ences and participation in class sessio throughout the week. The observance i cluded an informal reception on Thur day evening, and closed with a morni watch on November 30.

The Lynchburg College Choir of persons attended the evening session the Virginia State Convention in Stra burg on November 14. The choir wi five ministerial students from the colle had charge of the worship program f the evening.

Students in the Butler University Reading Clinic the University College improve their reading spe and rate of comprehension by a series of mechanic devices under the direction of Dr. Jean Sutherla (right). Studying in the clinic are (left to righ Morris Poindexter, Indianapolis; Miss Caroly Thomas, Knightstown, Ind.; and Miss Margar Ward, Indianapolis.



Butler University
Indianapolis, Indiana

lications that Butler has made a recovery of student enrollment lost g the war years was revealed re- in a statement to the effect that year's fall enrollment is up twenty- per cent over the first semester of erm.

C. R. Maxam, registrar indicated there is now a total of 2,141 men women taking work under the direc- of Butler University. He further ated that the increase in enrollment not include the new Butler College harmacy students added in October is year.

present there are 187 veterans en- in the regular semester, and 50 er servicemen are enrolled in a al "late" semester which started 1. In the regular day division are 1,524 persons registered for , and in the evening division there 17 persons registered.

enty-four Butler University students been named to *Who's Who Among dents in American Universities and ges, 1945-46.* Selection of students the annual publication was made by Elizabeth B. Ward, dean of women; Prof. L. Gray Burdin, dean of men.

gh school seniors from central In- high schools were guests of Butler ersity at the final home football of the season. Approximately 1,400 ents attended.

Paul D. "Tony" Hinkle came back to Butler after spending his war years in the Navy. Hinkle resumed his duties in October as Athletic Director. During hs service in the Navy, Hinkle gained a nation-wide reputation as coach of the U. S. Naval Training Station, Great Lakes, Ill., basketball and football teams.

Phillips University
Enid, Oklahoma

A highlight always, but especially this year, is the annual W.S.S.F. activity on the campus in January. Permission from headquarters was granted so that the fund this year will be used to bring four foreign students to the United States for study at Phillips University. A goal of two to four thousand dollars has been set up.

Glen Rockwell, a pastor of experience in the Southwest and now serving the Christian church in the Bronx area, New York, will begin his work as a member of the faculty of the College of the Bible, January 22. Mr. Rockwell, who has just finished a year of graduate work in Union Theological Seminary and in Columbia University where he completed residence work for a Ph.D. degree, secured both A.B. and B.D. degrees from Phillips. His work will be in Church History.

The university is announcing a biographical lectureship, commencing the first week in March, directed by Dr. Harold Humbert. Andre Maurois, famous French biographer of Byron, Roosevelt, Disraeli, and other famous persons, will be the first speaker. Outstanding Disciples will be the themes of subsequent lectures; Alexander Campbell, A. McLean, Vachel Lindsay, and others will be presented.

With about thirty returned veterans now enrolled in the various colleges on the campus under the G. I. Bill, and with many other returning soldiers making plans for enrollment in January, the deans anticipate that the university will soon have a student body composed of 10% servicemen and women.

Texas Christian University
Fort Worth, Texas

The Building Program Committee of T. C. U. has announced a $2,000,000 expansion program, to be put into effect as soon as contracts can be let. The expansion includes a new dormitory for women, a men's dormitory, warehouse and shops, fine arts building, rehabilitation of Jarvis Hall (girls' dormitory), and enlargement and beautification of the Stadium. Later improvement planned in a 5-year $4,000,000 program will include a science building, a field house, enlargement of the library, and rehabilitation of the administration building, Brite College Building, and Clark and Goode Halls, as well as beautification of the campus.

President M. E. Sadler has been elected to membership in the Philosophical

(*Continued on page* 44.)

To the Disciples of Christ

A Statement From China Missionaries in the Homeland

APRIL, 1944, a conference of the hina missionaries who were in the ed States was held. At that time a ment was addressed to our brother- calling attention to the fundamental rtance of the Christian program in a and the responsibility of our broth- od to bear a worthy share in it.*

ow in October, 1945, your mission- to China are again assembled in erence with the administrative and r leaders of our missionary work, and her appeal to our brotherhood is called by the circumstances we face at the nt time.

oday the whole world recognizes the t contribution which China made to victorious issue of the World War II. courage and idealism which China ayed during her years of trial by fire to no small degree a result of the htenment which Christian forces had d to bring to the people of China over a century of modern missions.

a result of the war, China has suf- incalculable losses, both materially in human life and values. This result well known that we need not go into ls to describe the resulting shortages suffering. The primary problem now for the immediate future confronting Chinese nation and their friends abroad is that of restoring as quickly as possible the normal processes of living. This calls first of all for food, medical care, clothing and similar emergency relief for multitudes of destitute people. Almost as immediately pressing are the needs for shelter, transportation, and economic rehabilitation generally. These tasks cannot be done by impersonal government and social agencies alone. However much of the burden is borne by such agencies, there is the need for private organizations, and especially for the churches and their missions to have a part in the process of relief, rehabilitation and reconstruction. A Chinese spokesman recently said, "Christians must use every bit of energy to help China build a better personal and social morality. War has brought corruption and degeneration. Railways, steamships and automobiles are not going to improve this situation. To Christians falls the responsibility of helping to restore moral strength." He adds: "To give food, clothing and shelter is not enough. We must have positive, constructive rehabilitation on a strong, spiritual basis."

Our own Li Chow-wu, chairman of our East China executive committee, and one of our leading pastors, has written: "Really we are very much understaffed. The earlier you can come, the better it will be. We are anxious for your return, as people in time of drought long for the big shower." From all sources, from the National Christian Council of China to the rank and file of our own members, we are assured that the return of former missionaries with the addition of new ones for the task in China is urgently needed and earnestly desired.

At the present time, practically the entire personnel of our China mission who were evacuated just before or during the war, and a considerable number of newly recruited candidates, stand prepared to go to China as soon as possible. While there will be minor delays incurred in obtaining passports, transportation, and so forth, the chief obstacle is financial. The whole project practically is at a standstill until funds are received to pay the cost of travel, the initial expense of becoming established, and of reopening work. There will also be increased costs for living so long as inflation lasts. The funds already in hand for these purposes are negligible. The full staff for which immediate provision should be made is between thirty and forty.

Four members of the Mission are now in China. Dr. M. S. Bates is already in Nanking, the center of our China work. Mrs. Edna Gish and Miss Margaret

(*Continued on page* 43.)

ee WORLD CALL, June, 1944.

Bongonda Matayo, One of the Best

By FAITH McCRACKEN*

HE WAS my teacher, but of all who knew of our relationship, he would be the last to agree to it. He called me *bolaki,* teacher, and *bona,* child, and liked nothing better than for me to call him *fafa,* father, but he was never *bolaki.* Still he was my teacher. I never sat beneath him in a class nor had formal lessons with him, but many and valuable were the lessons that he taught me.

He and his wife were caretakers of our boys' dormitory. They lived in the "fence," as the boys called their compound. It was his duty to see that the youngsters were all at home and getting ready for bed at nine o'clock each night. He supervised the cooks when they served the food. He encouraged the boys to keep their rooms and grounds clean and neat. He arbitrated all of the little palavers among the members of his big family. His was a responsible position and he appreciated it, but to see him at work no one would suspect that he ever had a serious thought in his life.

I was the missionary in charge of the dormitory. It was my business to see that there was plenty of food for the cooks to prepare. I bought ugly, vicious, wriggling freshwater eels twice a week from the Ibinza fishing village. Bongonda helped me weigh them. The women of the village brought their sour cassava bread two days of the week and Bongonda helped me count it and judge whether or not it was fresh. He always held the pan on rice days when I counted out a cup of rice for each boy. He sized up the bunches of palm nuts and plantains to decide how many of each would be needed. He delighted in butchering the occasional wild pig or antelope that the hunters sold to us for our boys. When monkeys were brought in, he could tell to the hair how many were needed.

It was also my job to supervise the compound. I inspected the rooms and grounds. I watched the attendance of the boys at Sunday school and church. I taught a tailor to make their suits. In short, I was their white mama. That was in my first years as a missionary. I didn't know the language very well nor did I know the temperament of the people. I was either unjustly strict with my charges or too lovingly lax. As a result, I was usually in some sort of difficulty. It was always Bongonda who got me out, sometimes gracefully, sometimes so ashamed of myself that I hoped the other missionaries would not hear of it.

One day because one of my big fourteen- or fifteen-year-old boys was being rude I slapped him. That has always been the white man's prerogative. Bongonda taught me that it isn't the white woman's. He did not pay very much attention to the affair at the time. In fact, he was so disdainful of it that I felt rather small about it. Later he came to me and told me how he had talked with the boy, and that the boy would forgive me! No word of my forgiving the boy—my offense, a woman striking a man was so much worse than a boy being rude to his teacher, that it wasn't even considered.

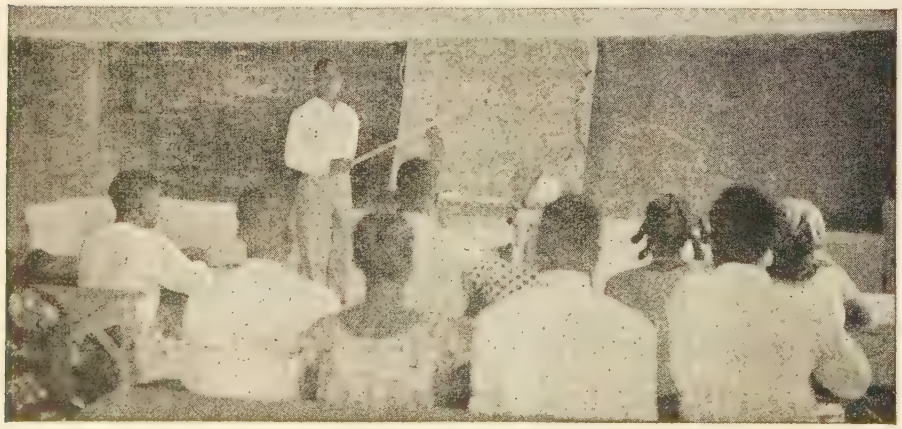
Another day I found a number of beds unmade. It was my custom to turn the mosquito nets and blankets on unmade beds over to Bongonda, so that the owners would have to see him to get them. This day there were too many and I was cross. I called Bongonda and told him I thought the boys were not being taught by their caretaker as they should. I told him to get the bedding from all the unmade beds and to bring it to me in the storeroom at the school. The more I talked the more cross I became. He listened politely and without a word began clowning as he took down the nets and rolled up the blankets. By the time he had the last net down his antics had made me forget my peeve and I was laughing. Then he talked the matter over with me and promised to see to it that the boys did better.

For some reason, I do not remember why, jestingly I called Bongonda my enemy. He let it pass at the time, but later came to see me at my house. He asked me why I had said such a very bad thing. I tried to explain to him that it was in fun. I think I had been quoting from a play some of my pupils had been practicing. He said he understood and that he would think no more of it. After all, I was his child and he knew that I meant nothing by it, but for me never to call anyone else an enemy, never, never, never.

That was the nearest he ever came to saying, "Now I'm your teacher, and I'm going to teach you a lesson." Over and over again, in some subtle manner he helped me understand his people—and myself. Born before the white man's schools had begun to make teachers of the sons of the forest, black, pock-marked and homely, old Bongonda Matayo was instinctively a teacher. He was patient, subtle and courageous. What more to be a real teacher does a wise man need.

*Missionary to Belgian Congo on extended furlough.

A class in the Congo Christian Institute



Ambassador of Race Surmounting Good Will

A TALL captain of the American Army stooped to enter a veranda bordering a dusty village street in Tukkitpoor, India. Opening onto the veranda were two small rooms. In one, a missionary doctor was treating patients. The other was fourteen feet square, with dank earthen floor, no windows, and walls black with smoke. This was a beginning mission hospital in a rented house, the only medical aid for eighty thousand people. In one corner lay a man gaunt with malaria; in another on some straw a woman exhausted after childbirth, with her newborn son lying beside her; near her was a dysentery case; and at her head a man covered with scabs. Eleven patients were living and cooking in the room and verandah.

"It is so much better than nothing that we usually have a crowd here," said the doctor. "Recently we have bought land and will erect two good buildings. Two will be much better than this—which we call the Darwin Memorial. It illustrates the survival of the fittest!" The captain laughed; but as he left, he said, "It isn't right. God can't want any race to live like this."

When he got back to his unit, the captain spoke at the chapel service about the "hospital" he had seen. A corporal proposed that the weekly offerings go to build a decent ward. In six months a thousand dollars was sent to Tukkitpoor where there is now a ward with the inscription: BUILT BY THE CHURCH OFFERINGS OF AMERICAN SOLDIERS ON DUTY IN ASSAM: AND DEDICATED TO A GROWING FRIENDSHIP AMONG NATIONS AND THE RELIEF OF HUMAN SUFFERING.

The most influential Hindu in the Tukkitpur district recently stopped in front of the tablet, read it aloud and said, "Doctor, every patient who comes here must be given not only healing, but the spirit which makes possible this kind of race surmounting response to human need. Tell them I said so."

—DONALD MCGAVRAN.

Book-Journeys to Africa

The Cross Over Africa

one who has even the slightest in-rest in Africa and its people, *The Over Africa*, by Newell S. Booth, e a fascinating book. Written with ne concern for the problematical fu- of God's dark-skinned people south e Sahara, this book presents the ten- which now animate every area of n that land. From his experience as issionary in the Belgian Congo, p Booth ably describes Africa's ibutions to the world, and, with s of real people, shows the imme- of her problems. He believes that through a more truly sacrificial re- e on the part of Christians to the of Africa's people can the light the Cross ever fully illumine that dark land. (*1945. Cloth, $1.00; , 60 cents.*)

—Virginia M. Clarke.

Rooster Crows for Day

tle Doc has all the naiveté of the iver song:

l he crows for midnight,
ooster crows for day.
ss, I'm going to take that boat,
d I'm going far away.

young Mississippi River pilot, al- casually, starts off on a tramp er which is carrying the worn-out *River Belle* to the Congo. With him ppy, a giant of an engineer. On Congo they find a fellow-American, zy Dick, an old Negro. The three ne bosom companions in days which them with the joys and sorrows of folk in the heart of Africa. With ry light touch the author lets us in the common humanity of those vay folk. When Liillu dies, some- dies in us as it did in little Doc. are glad Princie Jo is waiting for when he gets back home. (*1945.* .)

—Lois Anna Ely.

African Journey

African Journey, Mrs. Paul Robe- wife of the noted singer, gives a nating account of her trip to Africa a advanced student of anthropology. went as a highly trained observer, with an understanding heart. She wanted to visit her own "old country" as other Americans visit theirs. From Cape Town to Kabarole (Uganda) she was entertained in the homes of the "natives," most of whom were graduates of European universities. She talked with Africans of widely varying social and economic levels, visiting their communities, their homes or hovels, their so-called "primitive" political institutions. Her book is objective but she frankly deplores the exploitation suffered by the natives under foreign powers. "Until this war, the only people who were even vaguely aware of Africans as human beings were missionaries." Many excellent photographs help to drive home the reiterated thought that "Africans are people" with a promising future. (*1945. $3.50.*)

—Ada M. Mosher.

Daughter of Africa

Besides recording Mina Soga's spiritual development and her contributions to the Christian cause in her work in Africa and on her journeys abroad, *Daughter of Africa* provides also a view of the path along which Miss Soga is journeying. As she teaches and engages in social work in out-of-school time, the reader perceives vividly the educational and social conditions which inspire such consecration to her tasks. The account of her attendance upon the world conferences at Madras and Amsterdam. her speaking tour in America, and the triumphal re-entry into her native Union of South Africa bears testimony to the power of a great soul filled with one increasing purpose. Intimate details, lending to the story charm and often humor, speak of a long personal friendship between the author, Ruth Seabury, and Mina Soga. (*1945. Cloth, $1.00; paper, 60 cents.*)

—Mareta Smoot.

Missionary Doctor

Dr. Mary Floyd Cushman was fifty-two years of age when relief from family responsibilities finally made it possible for her to fulfill her longing to become a missionary doctor. The story of her twenty years in Angola, West Africa, intimate glimpses of village life there, a view of changes brought about through the missionary work in which she had so large a part—these make up the contents of her autobiography, written with the same informality and understanding which characterized her work. (*1944. $2.75.*)

—Mabel A. Niedermeyer.

This is Africa

Tales from Africa

These two booklets written for youth tempt adults to read over their shoulders. Together they round out a most illuminating picture of present-day African life and the impact of Christianity on African superstitions and customs.

In *This Is Africa*, in twenty-four pages S. Franklin Mack does practically the impossible by making vivid to the reader Africa's past, her people, and many effects of western culture. The brief text is well illustrated with pictures and maps. (*1945. Paper, 25 cents.*)

Tales from Africa, by Alice Geer Kelsey, resulted from the request, "Tell us your favorite story about Africa," made to a number of people who had worked in Africa. In sixteen new stories of African Christians we see through their eyes conflict, often intense and dramatic, between new conviction and old custom in various areas of life. (*1945. Paper, 50 cents.*)

—M. S.

Sila, Son of Congo

Sila, Son of Congo, is the story of a young native of the Belgian Congo, told by Goldie Ruth Wells, many years a missionary in Congoland. In the days before missionaries arrived, Sila, just entering manhood, spends his days with the men of the village hunting and fishing. Through his experiences the reader learns of the primitive village life.

When missionaries came to Mondombe, Sila was one of the first to listen to the stories of a God who *loved*. He and many others accepted the white man's God. After several years Sila and his family moved downriver to Bolenge to study at Congo Christian Institute. Here he first discovered that the Christians in Africa were part of a world brotherhood.

This book is good reading for all ages. It gives an excellent history of the work of our church in Africa. It is especially useful for CYF groups in their study of Africa this year. (*1945. $1.50.*)

—Jennie Beth Taylor.

Mpengo of the Congo

Nyanga's Two Villages

In *Mpengo of the Congo*, by Grace W. McGavran, three Christian families of Hidden Village in Congo send to the Mission for a teacher. The father of Mpengo agrees to go. As Mpengo learns the ways of the forest in his new home and his sister learns to do the work of the women, changes come about in the life of the village itself, and gradually Hidden Village becomes Christian. This book is for Primary children. (*1945. Cloth, $1.00; paper, 60 cents.*)

Nyanga's Two Villages, a book for Juniors, by Esma R. Booth, presents the contrasts found in Christian and non-Christian villages of Africa as seen through the eyes of Nyanga and his sister, Henda. Nyanga finds it difficult to remain true to the Christian teachings of his parents, but in the end chooses the Christian way. (*1945. Cloth, $1.00; paper, 60 cents.*)

—M. A. N.

Other books on Africa are listed in *Toward World Christianity: A Reading List*, free from Missionary Education Department, The United Society.

Signs of Growth at Los Felix

By RUTH LESLIE*

IT IS such a joy to a missionary to have the privilege of watching a group of people grow in the "abundant life." And that joy has been mine during the past year and a half as Sunday after Sunday I have gone to Los Felix, a rural community in Mexico. In recent months I have noted marked signs of development and a desire for better things.

The ranch is a small one, with less than one hundred people, but they are anxious to get an education for their children. The woman who receives the Sunday school in her house has been the volunteer teacher of the ranch for a number of years, though she herself has had scarcely more than third- or fourth-grade work. The community asked the government for a "parcel of land" and was given eight hectares (20 acres) for the school. Recently the men have been working hard clearing it and getting it ready to plant next year. They have the adobes made for the buildings; with the sale of the corn from this land they can buy the wood and then build their schoolhouse. The government will then send them a teacher.

The people of Los Felix are taking an active part in the government's campaign against illiteracy. Each adult person who does not know how to read and write has been assigned for teaching to an adult of the ranch who does know how. Recently I was told of how quickly some of them have learned.

Miss Suárez, the trained nurse who is helping in the absence of Florine Cantrell, is finishing a series of injections against typhoid. When we offered the injections, practically everybody asked to have them. Not only are the people looking for better education, but for better health as well.

The Los Felix people are beginning to talk now about a building for their church services. By the time the school is finished, they will be ready to begin the adobes for the church. The Sunday school and communion services are held in the hallway of Trini's and Miguel's house, and we are surely welcome there, but it will be lovely to have a place dedicated to the Lord.

Doña Pola, one of the very first Christians of the ranch, came to me to ask about tithing. She said she has some hens and wants to tithe them and how would she do it. We arranged for me to buy the hen and then she could put the money in the offering.

Every two months we open our offering box and send the money to some definite cause. At Christmas time we bought clothes for the poor children of the ranch; one offering we sent to the Salvation Army in Mexico City; one to the Mexican Christian Missionary Society; one to the children of Japan; and the present offering we are saving for the Bible Society for Bible day.

In the spring of 1944, the people of Los Felix organized a little consumers' cooperative.

So educationally, economically, in matters of health, and religiously the folk at Los Felix show signs of growth.

*Miss Leslie is a missionary for The United Christian Missionary Society.

The Sunday school at Los Felix. Miss Ruth Leslie is standing at left end of second row

News Notes Committee on War Service

Tacoma, Washington. The United Church Service Center is ministering t more than 40,000 returning servicemen each month. One dormitory for white servicemen will sleep over 400 nightly, and one for Negro troops cares for 150. Plans are under way to continue this center a a Youth Social and Recreation Center after this emergency is ended. The city is deeply interested. A banker has volunteered to finance the reconversion of this building. This is one of the United Protestant Church Centers which the Committee on War Services has helped to support.

San Francisco. San Francisco is teaming with returning veterans from the Pacific. Recently the United Protestant Churches employed a returned chaplain t head up the service to returning veterans. Plans are under way to relate all civic and religious agencies seeking to minister to the veterans.

Las Vegas, Nevada. This has been one of the most active of the desert industrial defense areas. The new church established here will soon have its beautiful chapel completed. While Las Vegas has suffered an eclipse so far as defense work is concerned, yet the air base is to be permanent, and other industries now coming in will guarantee a growing peacetime church.

Long Beach—Bixby Knoll. Here is another new wartime chapel. Mrs. Greta Brown of the Committee on War Services is assisting the pastor, J. Irving Rhoades, to engage in the first house-to-house visitation. Mrs. Brown has just closed two months with the Santa Ana Church working with a convalescent camp located there.

Starke, Florida. Here the Committee is helping a very small and weak church to minister to servicemen at one of the largest camps in the country, Camp Blanding. They report an increased number of servicemen attending services and the young people's society meetings. Constant visitation of homes of servicemen is being appreciated, both by the military and the membership of the church.

Richmond, Virginia. A recent canvass reveals there are still more than 80,000 servicemen in the camps and bases around Richmond. Certainly there is no decline in attendance at the "Friendly Center." The "Artists Alley" is proving very popular. Devotional literature is as popular as ever. Overnight entertainment is being provided. First Aid is sometimes given. Unusually good musicians frequent the Center and sometimes play for some of the weddings. No, we are not thinking of discontinuing the "Friendly Center." It seems to be needed now more than ever.

Seattle, Washington. The High Lin Church in the Sunnyside district, as a new church of the wartime period, ma good progress. October 7 the first office were installed, with W. F. Turner, sta secretary, officiating. Pastor Lambert h had to make progress in rather cold hal of the high school building.

Women and World Highways

"All's Well in Thy Street?"

A New Year's Message*

By HELEN L. TONER

ONG the writings of John Galsworthy there is an allegory about the Prince of Felicitas who, on beginning a long journey, found it necessary to pass through a part of his hat he had never seen before. As he rode along on his horse it soon became so dark that he could see only its for there were no street lights and the houses were o close together that they shut out the light of the moon. orse shied now and then as if in fright and finally came andstill, refusing to budge any further. The prince called for anyone who had a lantern to bring it out and light that he might be able to see his surroundings. An old vith a weary, weather-beaten face emerged from a hovel lantern which he lit with shaking hands. Its pale gleam ed an open cesspool in front of the horse. All about were displaced cobblestones that made traveling dangerous, iles of filth which people had thrown into the streets. y side with the beautiful mansions of the rich were the hovels of the poor. It was a sorry sight.

ved that his people were willing to live in the midst of ugliness, the prince turned to the old man, whose name ethru, and charged him to walk the length of this street night with the small lantern, which he did. The people ved in that neighborhood were anything but pleased by ew service. As the old man passed, his lantern threw shadows on the filth that lay in the street and made it disgusting to look upon. Its rays revealed the presence obers lurking in the shadows to prey upon passers-by, ade the people afraid as they had not been afraid when were ignorant of their danger. The rich from their et tables took to pelting the old man with fruit and s he passed their open windows, for his light shone on the dated dwellings of the poor and made them feel uncom- le in their luxurious living. Besides, when they called 'All's well, old man?'' they expected the orthodox reply, s well in thy street.'' But Cethru only trudged on in e with his lantern telling the true story. Even the poor him because his light seemed to suggest that they help ter their own lot. But despite his neighbors' opposition, n remained faithful and carried his feeble lantern, night night, the rest of his days.

elieve we are not doing violence to Galsworthy's allegory we use it to suggest the role of the Christian leader in days. Whether we have yet become conscious of our ission or not, Christian leaders are being summoned forth od to relieve this time of darkness which ignorance and erence make a time of danger, not letting men forget the asantness which we ourselves have created nor the pressing rs which we foolishly long to ignore until they are upon nd at the same time enabling those whose faith is not to walk unharmed through the confusion of the night.

hru is a familiar figure in religious history! In some of arkest moments in the unfolding experiences of the human it seems, as we look back upon it, that God has placed a n in the hand of some faithful leader to reveal the corrup- which men prefer to ignore, to explode the precarious of mind that comes from refusing to look upon reality, t the same time, to light men's way to a safer, cleaner nce. Wherever human personality has been violated, ver men's capacities have been exploited, wherever love beauty have been abused, some godly man or woman has ted the commission of lantern bearer, exposing the ugli- of existing conditions by the light of his faith.

The prophet Amos heads the procession of lantern bearers. His nation was then passing through a period of bloated prosperity such as we may know in a few years if we cannot be persuaded to save rather than to spend. It was a period of plenty accompanied, as such times often are, by greed, vice, disregard for the poor, and the ridiculous belief that if elaborate worship were indulged in, God would continue their prosperity. Amos saw the possibility of the disappearance of all that was fine in Israel's life. This rough-looking herdsman, with the fire of God in his eye, was the most disturbing figure of his time. It was as if he had walked through Israel with a lantern in his hand, revealing all the corruption and imperfection of his age. The authorities ordered him out of the city forever, because he refused to add to their peace of mind by saying: ''All's well in thy street.''

These men and women who came after Christ seem to have caught up something of the glow of him who was the Light of the world. There was Saint Francis of Assisi in the twelfth century, wandering about in his simple gray mantle, serving the lepers on refuse heaps outside the city walls, tramping the dusty roads in search of some way to be of service to mankind. Wherever he went with his love of the poor and the sick and the outcast, he seemed to cast a disturbing light on the evil conditions his contemporaries were ignoring. Much as the people of his time wished for the reassurance, ''All's well in thy street,'' he withheld it, and the lantern of his faith continued to reveal the ailing spots in their Christian practice.

In the early nineteenth century, William Wilberforce brought the light of his Christian personality to bear on the evil of slave trade in the British Empire. The Earl of Shaftesbury was a lone lantern bearer for the cause of British children for twenty years; the beams from his light exposed the disagreeable fact of the exploitation of children whose young lives were burned out by hard labor in factory and mill and mine. In this century the steady light of Jane Addams' Christian convictions brought a new consciousness to thinking people of the problems facing the immigrants in our cities' slums. Muriel Lester has awakened a similar interest in the downtrodden of Britain.

This is a dark time, and those who go about fairly glowing with optimism, if there are such, are merely whistling in the dark. Light must be shed on the racial tensions, the jealousies, the spiritual indifference of our day. Amos of old saw the women as the ones who shaped the morals of Israel. The ideals, the morals, the dreams of any nation, any community will not be higher than the ideals, the morals, and the dreams of its women. If we are to help to shape a sane world out of the remnants of our present civilization, the voice of Jesus must become audible, disturbingly audible, to us: ''Ye are the light of the world.'' It is *our* commission. Cethru's lantern bearing was not an appreciated occupation. His work disturbed his existence quite as much as it discomfited his neighbors. Our task as Christian women is not holier-than-thou judgment of contemporary life, but the urging of mutual sacrifice and the self-acceptance of many hardships which alone can make the street of life clean and safe and habitable for the generations to come.

ARE YOU PLANNING AHEAD FOR—
Universal Week of Prayer, January 6-13
Brotherhood Month, February
Race Relations Sunday, February 10
World Day of Prayer, March 8

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*his article is reprinted from *The Methodist Woman*, by ssion.

For Adult Missionary Groups

Theme: Africa

It Has Been a Real Event

IT WAS a real event in the Virgil Sly family to have husband and father making a tour of the Congo Mission of the Disciples of Christ. Mrs. Sly has shared very generously with adult missionary groups excerpts from some of the family letters:

"We left the Leopoldville airport at 8:30 A.M. and arrived at Coquilhatville at 11:30, a very interesting trip which followed the Congo for more than five hundred miles. I saw Bolenge from the air, which was most interesting. After lunch with Mr. and Mrs. Rowe and Elizbeth, we drove about Coquilhatville and on out to Bolenge, five miles downriver. There the entire Bolenge and Congo Christian Institute staff, along with about 400 others, were on hand to welcome me. Led by the local pastor, I was given a typical native welcome. I shook hands until my fingers ached. Then they made a little speech telling me that this was only a greeting and that there would be a real reception on the following Saturday morning."

Here is part of Mr. Sly's description of that reception:

"The native people decorated an area about the church and placed me in a seat of honor. I then received gifts. Here is what I got: from the white folk a few bits of carved ivory; from the natives came two and a half francs, 116 eggs, two chickens, a basket of tomatoes, a basket of grapefruit, a bunch of bananas, and a pile of papayas. I got up and made a little speech and then they gave a program. The schoolboys drilled and the I. C. C. boys gave a native dance, 'The Story of Life from Birth to Death.' It really was beautiful and savage. I, of course, will make some gift in return before I leave the Congo."

A Real Day

You will like the description of Sunday at Bolenge:

"Sunday was a real day. I got up at 5:30, attended a prayer service at 5:45, hurried down to the river and watched sixty-two people baptized. They were immersed four at a time by the elders of the church while a choir stood on the bank and sang. After breakfast Ruth Edwards took me on a tour of the Sunday school. At ten Goldie Wells took me to the church for the morning service. This began with three weddings, not young people but three couples that were baptized that morning. One couple had grown children in the audience. The others had been living together for several years. I spoke in the church service. The church will hold about 650 or 700 if packed in. There were a thousand that Sunday. They sat in the yard or stuck their heads in at doors and windows. After my talk came the offering march. It lasted about forty-five minutes. The offering that Sunday was for others. It amounted to 1,035 francs. According to their income, that was about the same as that many dollars to us."

These Needed Kindly Christian Contacts

A paragraph in the April, 1943, *You'll Want to Know,* a bulletin of the Foreign Missions Conference describes a leper colony in Belgian Congo located near an American camp. Doctors, nurses, and servicemen were greatly interested in the leper work. A report reads:

"Perhaps the most appreciative of the visitors at the stations in Congo have been the American Negro soldiers. They had returned to the land of their forefathers and yet they did not feel at home in it. White people generally, except their buddies in arms and the missionaries, held aloof from them, while their African 'relatives' had languages unknown to them and customs also entirely foreign. Our missionaries felt that of all the Americans in the country these needed most the kindly Christian contacts we could give. Their gratitude was manifested in many ways. Some of them said that since coming to Africa they had not felt like singing, but at the Mission they sang their spirituals in the church, in the hospital, at the Leper Camp, and in our homes."

They Look Bewildered

The program packet, *New Life for Africa,* and Virginia Clarke's pamphlet, *Disciples of Christ in Congo,* were both packed so full of essential information that there was little space to say anything about the life of the missionaries in their own homes. Buena Stober wrote from Mondombe in June something of her life at that time. She had inherited Bonsela, Drs. Horners' dog; Tome Tigie and Purr, the Bakers' cats, and the Bakers' parrot. Miss Stober already had a dog of her own named Cappy. The parrot had been to school to the whole Baker family and their friends. Miss Stober writes:

"The parrot chatters all day long, saying 'Hello, Polly' in each of the voices of the Baker family, in my voice, and in the voices of all the boys and men working around here. She calls the cats and they look bewildered, calls Bonsela and he rushes madly to the kitchen expecting a choice morsel. (She can't fool Cappy!) Polly imitates the chicken lad, and the chickens and ducks rush about looking for the boy and his basket of ground corn. She clears her throat like Mr. Hurt, sneezes like me, and laughs like the cook."

Public Utilities in One

Sometimes people wonder how the "poor missionaries" can afford cooks. They *have* to have them. They are all the public utilities in one, plus the lun counter and dozens of other services North Americans take for granted. He is what Miss Stober says of her cook:

"Besides pets and gardeners I ha two men who are quite important to m well-being: Miss Mitchell's housekeep Elanga Timothy, and Banza Thomas who he is training to take over my work whi Miss Mitchell arrives. My being awa from the house a great deal of the da makes them necessary. They are bo married, are Christians, and live in t mission village. Elanga is a deacon the church.

"They arrive at 5:30 A.M. and sta breakfast, washing, ironing, cleaning, pi paring babies' milk. They market f wood, corn, eggs, rice, and vegetable They supervise my schoolboy garden and chicken, duck, and rabbit caretake They keep my bike in repair, care for t Frigilux when it is functioning; feed t dogs and cats; keep flowers in the hous keep me in clean uniforms and other cle clothes; pack my bed and baggage wh I must travel. They plan well-balanc meals with what is at hand. Of cour sometimes I make suggestions, particula when I am entertaining. I never get ov the marvel of seeing how these men exc in the cooking art. It is so different fro anything in their former life."

Still on the Move

Those who made friends through the study of the South Pacific Islands w appreciate this line from a chaplain the Marshall Islands. When the cou of duty called him into a new area, h interpreter in farewell said in broken En lish: "Please come back—my peo need Christian leader."

The International Journal of Religio Education for November, 1945, is a f cinating issue full of information on t general theme, "America Is Still on t Move."

Worship Service

For the February meeting, many ad missionary groups will find Edna Pool worship service, on another page of th issue, very valuable. The title for t February service is "Following the Tr of Faith We Learn."

Our Apologies!

It seems errors *will* creep into our m terials, right under the eagle eyes of o proofreaders! This time it is a rever of pages. In Program Three: The Ch lenge to Evangelize, in the progr packet, *New Life for Africa,* pages and 21 are reversed; and similarly duplicates of these pages, 24 and 25. are sorry!

The Noble Living and the Noble Dead

"SSED be biography" should be echoed by everyone who is planning programs or a study of the missionary enterprise in Africa. There is perhaps no aspect of ms in which the inclusion of biography would not add to the understanding and re of the learner. In motivating interest, enlisting sympathies, and arousing siasm, success depends upon the abil- the learner to live in his imagina- he life of the missionary or African ian worker. The experiences, hopes actions of these appear naturally elightfully in the form of biography. thrill with the successes of these ers, and their disappointments are

graphies of missionaries present a picture of the difficulties encoun- in missionary effort and correct entimental view some hold toward work and the people to whom we ter in foreign fields. A realistic ption of past success, present pros- and future needs is a safer one hose supporting missions. A biog- not too short to include details nts discouragements and difficulties eir setting of accomplishment and ess.

salutary result of the realistic pic- of our work is the bestowal of due ciation and honor on those to h honor is due. Only by realizing ndicaps under which they worked we measure their greatness. Dr. el Johnson remarked that a biog- r often endeavors to hide the man he may produce a hero. Biogra- of missionary leaders need not l against this mistake; the more lete the revelation of the man, the of a hero he becomes.

ung people considering full-time tian service can get their best bal- picture of the life of a missionary ollowing him through a good biog- r. A true appraisal of the sacri- and the compensations can be made. ration to go and do likewise is best ed by a noble example.

rica Missions in Biography

Moffats, by Ethel Daniel Hubbard
gstone the Pathfinder, by Basil thews.
of Africa, by Georgina A. Gollock
y of Africa, by Edwin W. Smith
onary Doctor, by Mary Cushman.
hter of Africa, by Ruth Seabury.
Went to Africa, the recently revised ica Biography Set
Book Biographies. In this popular graphical series are a number on sionaries in Africa
aster Builder on the Congo, by An- w F. Hensey. 1916. Out of print. many church libraries.

Missions in CYF

Circles and Triangles

Intermediates:

"I'd Like You to Know Africa," the introductory session in *More About Africa,* by Baker, will provide the basis for a good opening program. If you are to have only six programs on Africa, you will need to divide your time between the introductory lesson and Session One, "We Jeep Along in Africa." Leaders and intermediates should have read the first sixteen pages of the book for the very fine suggestions on the course as a whole.

Seniors:

Before Program One, "The Land and Its People," you will be pretty certain to want the objective quiz which tests the knowledge of each on Africa. This is found on pages six and seven of *Program and Discussion Suggestions on Africa for Youth.* On pages twenty-two and twenty-three is the worship program, "We Have Been Strangers—You and I."

Sunday Evening Meetings

Seniors begin the New Year with three programs on Africa. To supplement the brief treatment of each topic in *Fellowship* (35 cents per quarter), the leaders will find *This Is Africa* (25 cents) and *Disciples of Christ in Africa* (20 cents) most interesting and helpful. A wall map of Africa is needed in one of the programs. These three may be ordered from The United Christian Missionary Society.

Africa in Pictures

"Tell us something interesting to use in beginning our study of Africa," several of you have written the Missionary Education Department. Our reply always includes a film on Africa.

With the popularity and effectiveness of visual education established and several excellent films available, the problem narrows down for many to the lack of a projector. Many who begin a determined search have been able to find one to borrow or rent. They have been secured from county agricultural agents, the state librarian, the chamber of commerce, and from the Y.M.C.A. One might be secured from a public high school.

Many churches are purchasing their own visual aid equipment this year; doubtless many others are contemplating this step. In the meantime, your young people should not miss such films as "Africa Joins the World," "Story of Bamba," "Ngono and Her People," "Song After Sorrow."

From Our Scrapbook on Africa

From *Out of Africa,* by Emory Ross, 1936. (Mr. Ross is remarking on the rapidity of change in the Congo.)

"Generations before our own scarcely knew the Congo. It was the last great sweep of populated country to move from the obscurity of the unknown on to the widening stage of the world's knowledge; to be discovered, uncovered, opened . . . the year was 1877.

"In the fifty-nine succeeding years, then, everything that we know with accuracy about the Congo has transpired. And one of the things we know is this: never before in the history of the world has so primitive a people in so large an area had the full weight of so advanced a civilization put up on them in so short a time.

"The whole impact has come within a single lifetime. And in the Congo we have the amazing, the unique spectacle of the very sons and grandsons of the men who repeatedly ambushed Stanley and more than once carried off the dripping flesh of his followers to their waiting villages, shouting 'Nyama! nyama!' ('Meat! meat!') the sons and grandsons of these aged cannibals, some of whom still live, aiding in one of the swiftest and most lucrative of economic penetrations the world has ever seen.

"We have Congolese today running the steamboats and driving all the trains, selling the railway tickets and operating the adding machines which total up the sales; we have them manning all the telephone exchanges, and tapping Morse keys on all the telegraph lines of the colony; we have them tending the latest high-speed, multiple-control cotton looms of the only spinning mills in Central Africa. . . .

"First-generation descendants of which doctors and medicine men sit with trained and knowing eyes at the latest highpower microscopes in scores of hospitals and laboratories, picking trypanosomes out of blood smears and determining which of a score of long-named-intestinal parasites is troubling the patient. . . .

"Thousands of these first-generation Congolese are teaching in Christian schools, and hundreds are preaching the Good News and leading as pastors and evangelists in establishing the church of Christ in the Congo. This is the changing Africa of our day."

February

Feb. 3: Interdenominational Youth Day. Close of Youth Week.
Feb. 10: Race Relations Day
Feb. 17-23: Brotherhood Week
Check your progress on Christian World Friendship Fund.

Missionary Worship Service

Theme: Following the Trail of Faith

FEBRUARY

We Learn

Hymn: "O Master, Let Me Walk With Thee" (*Christian Worship, a Hymnal,* 306 or 307)

Leader: "Prove all things, hold fast that which is good." *1 Thess. 5:21*

The alert African today sees so many new things all around him that he needs to begin to discriminate. He sees that which proves good and he makes an effort to lay hold upon it. As everywhere else, some are slow to separate true values from false ones, and others who comprehend true values are not willing to pay the price. Hear the following stories:

Storyteller: A boy was constantly being punished for stealing from the other boys and people around him. Finally he stole a large amount of cloth from a native tailor. We decided to dismiss him from our school. His influence and the constant worry were too demoralizing, so his mother was called to come for him.

When she came and we told her that she must take him out of school and send him back to the home village to live with relatives there, she said, "I don't understand at all. Didn't I pay the witch doctor seventy-five francs for medicine to keep him from stealing? And when he was asleep, didn't we work all the charms over him? I don't know why he keeps on stealing."

Leader: That was a foolish mother who still retained her faith in taboos and sanctions established through fear of punishment. New conduct controls must be established on a more sure basis than that of fear. Jesus gave the right principle, loving one's neighbor. Listen to another story.

Storyteller: One day as the missionary was checking a district school, an old woman followed by her twelve-year-old son came up saying angrily, "The local teacher won't write my boy's name on his book."

The teacher said to the missionary, "You told me that my school was too full; that I must not take in any more boys."

The missionary replied, "Yes, I know I told you that." Then turning to this untutored old mother, she asked, "Why are you so very anxious to have your boy in school?" The ignorant mother answered, "I can see these boys as they work together learning to make gardens and engaging in other useful tasks; as they play ball, singing and laughing; as they have their health drills; as the white teacher comes and brings medicine for those who are ill; how they go to school at Bolenge and learn to be teachers. Oh! the boys out here in the forest aren't like that. Please! Write my boy's name on the book."

As the missionary started to speak, she interrupted and said, "I'll pay! I'll pay!" And out of the old rag she wore around her waist, she pulled a few coins. They meant hours of hard work for her. The missionary started to say, "But the money won't make any more classes, or teachers, or room, or food." "Oh! If it's food," cried the woman, "I can bring food; I'll dig up my garden; I'll bring baskets of food, anything, if you will please write my boy's name on the book."

She was not to be denied.

Leader: And she was the wise mother who had learned the true basis on which to build a life. The African people are eager to learn. The sad part is th there aren't enough schools for all w would learn to lead the good life.

Hymn: "We've a Story to Tell to t Nations" (*Christian Worship: A Hymn* 530)

Scripture Reading: Galatians 5:19-

Leader: Let us have a series of sho prayers in behalf of this wise Con mother and other mothers around t world that they may lay hold on the go life that Jesus' program brings to the and their loved ones.

"For their eyes have seen visions heaven
In their hearts burns great faith a dream
Facing forward, they trust in the leader
And courageously follow the gleam.

Prayer

—Edna Poole.

Echoes From Everywhere

Sailors Express Practical Christianity

Because of their interest in the work of C. Manly Morton, missionary in Puerto Rico, at the up-in-the-hills community project of which he is director, Protestant men of Naval Air Station, and of Frontier Base and Tenth Naval District Headquarters presented Mr. Morton with a check for $150 at the worship service on Sunday, October 21.

The check represents the combined offerings of the San Juan and Caribe Units of Service Men's Christian League, which is an Army-Navy world-wide organization of Protestant men; also from the NAS Chapel Choir and the congregation. This sum brings the fund for a Soldier's and Sailor's Memorial Clinic to $1,450, entirely contributed by continental servicemen assigned for duty in Puerto Rico.

The Clinic is to be constructed on the McLean Conference Grounds located some 14 kilometers outside of Bayamon, Puerto Rico. The project is under the supervision of the Disciples of Christ, but serves Protestant groups on the island.

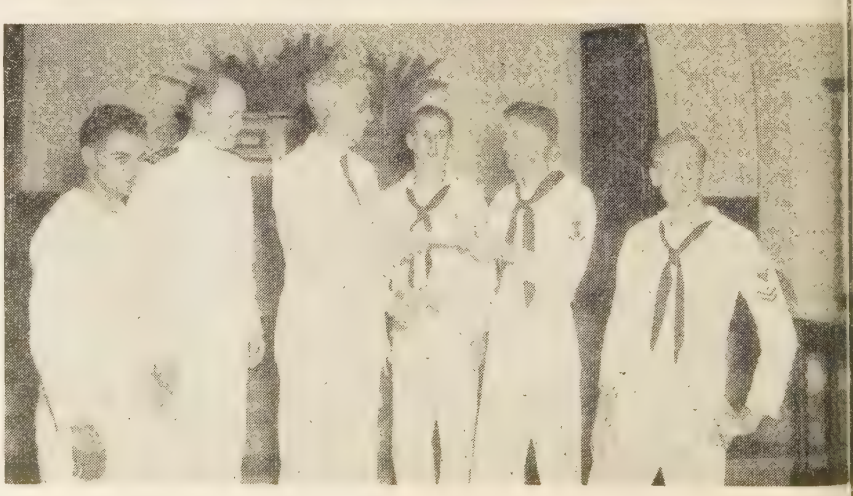
—Samuel G. Warr, Chaplain.

Hostels for Japanese Americans

Church groups of many communions a aiding in the resettlement of the 35,0 Japanese Americans who must leave t eight Relocation Centers by December when all of them will have been clos it was announced in New York by To Matsumoto, director of the Committ on Resettlement of the Home Missio Council.

Methodist youth, by action of the National Conference at its recent meeti in Adrian, Michigan, have accepted t responsibility of raising $4,000 for main nance of three Japanese American hoste located in Kansas City, Missouri; Oakla and Sacramento, California. Already the young people have invested $2,697 to p pare the buildings and to pay the salar of directors. Operating expenses ha been paid "largely by the people passi

C. Manly Morton, Puerto Rico, receives check for memorial clinic



h them," chairman of the hostel ttee reported.
l Brooklyn, N. Y., hostel, sponsored Brethren Service Committee of the of the Brethren, gave temporary to 717 Japanese Americans during st year of operation. Mrs. Eldon hostel director, has helped the es to find homes and jobs and to e integrated into the community.

—*Home Missions News.*

ite Closes

Cornell Institute on Relief and Re- ation closed October 25. Dr. John r, Mr. Goodall from England, and ross were with us for the last two The institute has been very much while. There were six Disciples of in the institute. Della Mae Paget the birthday cake which we had at Tremaine's birthday luncheon. All members of our group carried their s and ate together each day, eycept Teagarden who did not find it con- t to prepare a lunch. We enjoyed llowship.

of our number conducted devo- two taught, one acted as librarian, hared relief experiences, and one as secretary for the Southeast Asia gs group. We are proud of our and thankful to have had this ation with some of our missionaries other fields.

ALLEN R. HUBER.
aca, New York.

Kennedy es in Manila

have had 23 days of moderate seas only one stop at Tinian, an island o Saipan. One of our crew had been with high fever and had been treated avy doctors by radio, but they ad- that we stop there for consultation a doctor. Fortunately, our patient ered and is now on duty again.

Our passengers consist of 7 Catholic priests, new young graduates, 1 Singer Sewing Machine representative, 3 Standard Oil men, 2 Union Oil of Calif., 2 engineers, 3 brokerage merchants, 1 Swiss consul, 1 Dutch banker, 1 furniture manufacturer, 1 Veteran Administration man, and 4 Protestant missionaries. Nine of these spent three years in Santo Tomas and are returning to the Philippines after quick "fattening vacations" in the U.S.A.

We arrived November 12 at Batangas, a port 60 miles south of Manila, and reached Manila two days later.

—PAUL D. KENNEDY.

Home Wedding In Argentina

The evening of September 29, a large group of faculty members and alumni attending the wedding of Sr. Roberto Longobucco and Srta. Elida Arraidou, at the bride's home in Barracas, near Constitution Station. Samuel S. McWilliams performed the double ring ceremony in front of a large mirror in the spacious living room which was adorned with flowers.

After the ceremony, a most delightful social time was enjoyed by the large group of relatives and friends. Sr. Longobucco came to the school as a boarding student in the third year national some 14 years ago. After graduating, he remained with the school as an employee. He now serves as business manager, doing all the buying for the school and directing the personnel of dining room and kitchen, laundry, campus and janitor forces, with whom he is very popular.

Many of those present at the wedding had never before witnessed an evangelical ceremony, so that it was an opportunity for them to see and hear this ceremony in its simplest form at a home wedding—rather an event in Argentina where both Catholics and Protestants usually go to a church for such a ceremony, which in this country really has only religious and spiritual significance. The legal marriage takes place previously at the civil registry as required by law.

—ALICE AND S. S. MCWILLIAMS.
Buenos Aires, Argentina.

The War Is Over!

During the day of August tenth there were rumors here in Chengtu, West China, that Japan had surrendered. But rumors were so numerous that we did not pay a great deal of attention to this one. Then that night after we had gone to bed we heard firecrackers going off in all directions. Such a lot could not mean birthdays, weddings, welcomes, farewells or funerals, but only the end of the war. We got up and went out onto the porch to try to confirm our opinions. Then we heard the cry "RiBan Toe Hsiang liao!" Japan has surrendered! The students had marched out of their dormitories crying out as they went. In their minds as well as in the minds of many of our American boys was the dominant thought, "Now we can go home!"

The next day the whole atmosphere seemed to be a subdued one. The surrender still had its conditions. Then finally came the announcement that an agreement had been made and in due course the armies would be making their formal surrender. The big day was on September second when the formal surrender was made in the Tokyo harbor. On the third, flags and banners went up all over Chengtu. Archways of paper and embroidered silk stretched across the streets and doorways. People began milling up and down the streets. That night there was a huge parade which took more than four hours to pass one spot. This included lanterns and floats made by students, merchants and actors. The pictures of Stalin, Attlee, Truman and Chiang Kai-chek were very much in evidence. The next morning when, after days of rain, the weather had finally cleared and the sun was shining, the sirens sounded for half an hour. Those were the very sirens which through the last seven or eight years had been sounding the warning against air raids and whose call meant that hundreds of people must pick up and wander out in the dark to safer places. Now it sounded to tell us this sort of thing was over all over the world! Now everyone is talking about when we can go back. It will take months for the thousands to move back to their homes, but the thing is, we are going!

—MARGARET LAWRENCE.

Hidden Answers

1. What statement did representa- ves of the German Evangelical hurch make at Stuttgart in Oc- ber?
2. Tell about the plan for aiding turning soldiers which has been orked out by the First Church in arion, Indiana.
3. What things has the local urch a right to expect of the urch college?
4. Who is Basil Holt, where is he oing, and what will his work be?
5. What are the advantages of aving foreign students study in e United States?
6. Describe some of the results cooperative work in Puerto Rico.
7. What is Race Relations Day d why is it celebrated?
8. Give some of the facts re- orted by the deputation of church- en who recently returned from apan.

In Memoriam

Mrs. W. P. Johnson, September 23, 1945, Simpsonville, Kentucky. Charter member of missionary society, and lifelong and devoted Christian. Her life was enriched with the graces of gentleness, serenity and loyalty.

Mrs. Kittie Kibbee, November 14, 1944; Mrs. Alice Blood, March 26, 1945; Mrs. Sylvia Smith, June 21, 1945. Members of missionary society of the Ashtabula, Ohio, Church of Christ. Faithful and active throughout the years.

Mrs. Eliza Taylor, October 2, 1945, Gibsonburg, Ohio. A devoted Christian, and a long-time Sunday school teacher and worker. Faithful member of missionary society and a regular reader of WORLD CALL. Age 82.

Mrs. Linna DeVol, October, 1945, Middleport, Ohio. Active member of missionary society.

Mrs. D. T. Whitney, October 7, 1945, Lima, Ohio. Fine Christian woman. Active in Sunday school and missionary society.

Mrs. Ethel DeBock, November 13, 1945, Santa Cruz, California. Faithful member of Garfield Park Christian Church. Treasurer of the missionary society. Age 72.

Mrs. Flora Judson, April 23, 1945, Cornwall, Connecticut. Devoted, faithful member of Danbury church for many years.

DR. BENJAMIN BUSH, of the Presbyterian Church, is at the Hague, Holland, and is concerned because suits for the ministers were not included in the bedding bundles that were sent to the parsonages in the Netherlands from the United States. The problem faced by the Church Committee on Overseas Relief and Reconstruction in this connection was that of proper size of a suit. Plans have been made, however, so that anyone wanting to send good suits, marked especially for Dutch ministers, may do so by mailing the suit or suits to the United Church Center at New Windsor, Maryland, and they will be shipped and delivered to the ministers. There is a great need for such clothing.

Mrs. Esther Snipes is en route to the Belgian Congo to serve as a missionary there. She is traveling by boat and probably spent Christmas in Egypt.

Having completed her course in midwifery, Florine Cantrell, missionary nurse, will return to Mexico the first of the year. Miss Cantrell spent Christmas with her family in Tennessee. She will be stationed in the rural area of Zacatecas.

Dr. Lewis S. C. Smythe, China missionary, now has his passport and permit to return to China. He is hoping that transportation will be available the early part of January. Other China missionaries applying for passports and transportation are J. H. McCallum, Edwin Marx, and Mr. and Mrs. C. H. Plopper. Stella Tremaine and Lyrel Teagarden hoped to sail in December.

Paul H. Kennedy arrived in Manila early in November. He is locating in Vigan.

Mr. and Mrs. Howard Holyroyd, John and Mary, left San Luis Potosí, Mexico, about the middle of December for a six months' furlough in the States. They spent Christmas with the other children, David, a student in Berea College, Janet, a student in Transylvania, and Martha in Midway, Kentucky.

Several India missionaries are en route to or from that country. The Halls and Reynolds families left Sydney the middle of November for Calcutta. Mrs. Macdougall and daughters, Dorothea and Wilhelminia, arrived in India in time for the mission convention. Dr. and Mrs. Donald Rice arrived for the last day; and Mr. and Mrs. Homer Gamboe arrived in time to be at the welcoming of returned missionaries.

Coming on furlough from India in 1946 are Neva Nicholson, Anna B. Cowdrey, Edith Clare Walden, Dr. Elizabeth Lutz, Vida Elliott, Dr. Hope H. Nichoson, and Mr. and Mrs. Kenneth L. Potee.

Miss Cammie Gray of China was in India for the mission conference, November 10. She hoped to have transportation soon for her visit to the United States.

At the biennial mission conference on October 9 at Bolenge, Belgian Congo, the following assignments of missionaries were made:

Mr. and Mrs. Ellsworth Lewis will be stationed at Coquilhatville; Mr. and Mrs. Walter Cardwell at Bolenge; Mrs. Esther Snipes at Bolenge; Miss Agnes Rogers at Lotumbe; Mr. and Mrs. Weeks at Wema, when they arrived; and Mr. and Mrs. Donald H. Edwards in Bolenge at the I.C.C. for the remainder of the present school term.

During the coming year, the following missionaries in Africa will probably come home on furlough: Mr. and Mrs. Lewis A. Hurt, Miss Buena Stober, Mr. and Mrs. F. L. Rowe, Miss Goldie Alumbaugh, Mr. and Mrs. Elmer Boyer, and Mrs. Lillie B. Hedges.

Dr. and Mrs. Donald Baker expect to return to Mondombe shortly after the first of the year and will relieve Miss Stober. Dr. Howard Horner and family will return to Congo early in 1946.

Mrs. Hattie Menzies, retired missionary to India, is making plans to go back to India to visit her daughter and son. Mrs. Dorothy Menzies Bicks is located at Simla, India. Robert has been a member of the British Army during the war. Another son, David, has been in Belgium with the armed forces, but has been expected back in this country for some time.

In recent weeks there have been some changes in staff personnel in the state and area religious education offices. Mrs. Marjorie Cushing is the new director of religious education for Arizona on a part-time basis. Clinton P. Campbell has been called as director for Northern California. Lester M. Bickford will serve as ad interim director in Arkansas. The resignation of Cecil Jarman, state director of religious education in North Carolina, has been accepted with regret. He has served for five years in this capacity.

Washington and North Idaho is to have the services of Mrs. Merle Jordan Moore as director of children's work beginning January 15. Mrs. Idalene Raab is to serve as director of children's work for Northern California.

The annual meeting of the headquarters and field staffs of the department of religious education of the United Society met in St. Louis, December 4-10.

Miss Genevieve Brown of the department of missionary education, United Society has been recuperating from a tonsillectomy operation.

Mr. and Mrs. Herbert Smith, retired missionaries who served thirty-six years in the Belgian Congo, are living on the campus of the Kentucky Female Orphan School, Midway, Kentucky. Their youngest daughter, Laura Jane, is enrolled in the Junior College department. The oldest daughters, Mary Lulu and Miriam, graduated from there in 1938 and 1939 respectively.

On November 20, a son was born to Mr. and Mrs. Keith Hall, missionaries in India. The baby was born in the Jackman Memorial Hospital, Bilaspur.

Pastor Chu of Hofei stands beside C. J. Goulter, Disciples missionary in China. Mr. Chu went to Shanghai from Hofei with money to aid Mr. Goulter at the time of his release from internment camp. If possible they will go together to Hofei where Mr. Goulter will inspect conditions in that mission station.

Book Chat

(*Continued from page* 23.)

r Life Today?'' ''Dare Religion e Scientific?'' ''Is Religion Worth It Costs?'' ''What Is Our Hope omorrow?'' etc. We have read sev- f Dr. Jordan's books of sermons is seems to be his best.

IATEVER Grace Sloan Overton writes on the subject of marriage he home is worth reading. Her is sound but not too clinical, full nmon sense and not lacking in in- tion and thoughtfulness. She al- writes with the layman as well as rofessional preacher or teacher in This work is designed for parents ounselors of youth. It was almost able that with the wartime crisis of ome this good leader should write cial work on the effect of the war rriage. Her current work is called *age in War and Peace.* The sec- hapter of her book deals with the r and veteran. She begins with cussion of what the war does to rs in vocational frustration, exag- ng the mating instinct, the adjust- after military service, the frequent ty of the veteran toward civilians, nportance of setting up family con- and reestablishing group member- This chapter alone is worth the f the book. There is another chap- lealing with the woman in wartime er problems. It is a splendid work hould be widely circulated through churches.

Books mentioned on page 23

DERN MAN IS OBSOLETE, by Norman ns. New York. The Viking Press. . Price $1.00.

ENT IN ETERNITY, by Paul Scherer. York. Harpers. 234 pp. Price

E SUPREME POSSESSION, by G. Ray n. New York-Nashville. Abingdon- bury. 187 pp. Price $1.50.

RRIAGE IN WAR AND PEACE, by Grace Overton. New York-Nashville. gdon-Cokesbury. 190 pp. Price

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Hobby Shop

(*Continued from page* 26.)

o Christian work. He is a product ur own school and dormitory life. ernández spoke a few words of ap- iation and thanked the boys on the of the directors of the dormitory heir labor in the project.

ter another song, Mr. Mills, the tor of the dormitory, spoke of the and purpose of the Hobby Shop in tian character development. He his address with the artisan's . This had been beautifully printed wooden board and was hung in the way of the Hobby Shop.

e program closed with remarks by olm Norment, pastor of the church, an impressive prayer of dedication g God's blessing upon the young that would be using the building.

IT TAKES *Pictures* TO TEACH MISSIONS

It is difficult to comprehend the world-wide program of the church when words alone are used. The world needs to be brought into the church by means of visual aids. Carefully chosen color slides and film strips and both silent and sound pictures are available for your use. Stimulate interest in your women's programs and increase attendance at your meetings by showing pictures *often.*

LARGE RENTAL LIBRARY of 16 mm. SILENT and SOUND FILMS

Film depositories are maintained in New York, Chicago, Dallas and San Francisco to speed delivery of select motion pictures and cut transportation costs. Some interesting rental films are:

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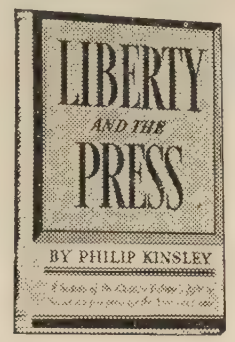

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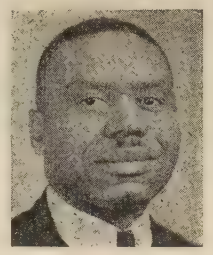
The Place of the Church-Related College

By PETER C. WASHINGTON*



P. C. Washington

THE process of getting an education is changing. This change has been given impetus by a period of regimentation and indoctrination that was forced upon the world as a result of World War II. Regimentation and indoctrination have indelibly placed their stamp upon human beings, especially upon soldiers and sailors, and generally upon the nations of the world.

We face the great problem of helping our boys who have served in the armed forces to adjust themselves to civil life. These, perhaps, will be persons who have been taught to do without thinking or asking the reason why. Others perhaps have been taught to hate or to kill without stopping to meditate. In short, perhaps they have been taught to operate like a machine. The question facing us is, "What will be their reactions or attitudes when they come back where we still attempt to think for ourselves?"

As we face the postwar world, we are conscious of the fact that its moral, spiritual, and social foundation is being shaken as never before; therefore, our physical and economic status is in grave danger. Because of this grave situation, it is essential that one receive a type of education or training that will enable him to cope with the present and future conditions.

In spite of past happenings, we are living in the world's greatest age. If we check the great historical ages such as the stone age, the age of barbarism, the philosophical age, the age of Pericles, the Elizabethan age, and all other ages, we shall finally conclude that this machine age which is very scientific is the world's greatest age.

We must remember that we are living in the world's greatest country; therefore we have the responsibility when it comes to serving humanity. It is at this point that the church-related college prepares its product in a definite manner to meet the challenge.

Look at the world, wartorn, bleeding and hungry for righteousness, freedom, peace, and love. The indications are that the entire social order must be recreated so that every nation, every race, large or small, may have an opportunity for happiness in spite of his racial identity whether it be Japanese, Chinese, Indian, Mexican, Caucasian, Negro, or any other racial group.

The time has come when America must help bind up the world's wounds, feed its hungry children, purge its hate, and help to support an army of peace, righteousness, and justice.

The best recruiting station for such an army is the church-related college. From its classrooms must come that army of youth to lead in the days ahead. We must depend upon these young people of well-formed intelligence and sensitive conscience to serve humanity in the days of this needed reconstruction socially, morally, and spiritually.

The hope of the future is in the product of the church-related college. When this product disappears, democracy will become handicapped and the end of representative government may come.

This college must not fail in this hour of trial. It must keep its standards high and it must have the loyal support of its members and friends in order to hold its present high standing and to continue advancing.

In our higher educational institutions it is said that there is an increasing discussion among students as to those fundamental values in life which help to develop a satisfying personal philosophy as to the place of the individual in the universe about him. To that statement religion offers the most satisfying and most powerful answer in the feeling of most persons.

The church-related college must adopt a program in which there is full opportunity for an integration of all aspects of learning and scholarship with religion, philosophy, and psychology. It is within the framework of such a program that the superiority of the church-related college is found. In short, the three mental disciplines—religion, philosophy, and psychology which constitute the basis for the proper conception of life—receive equal emphasis in the program of the church-related college.

The place of the church-related college may be definitely recognized in the fact that it has accepted the challenge to build an intelligent spiritual civilization which will inspire its youth to attain a whole some outlook on life.

*President of Jarvis Christian College, Hawkins, Texas.

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erative Relief for Europe

NTY-TWO American relief agen- in the field of foreign service have to form a gigantic cooperative ation to rush foodstuffs from indi- and organizations in America to uals and organizations in war-torn on a nonprofit basis.

ld M. Nelson, president of the of Independent Motion Picture ers and formerly head of the War ion Board, has been selected as e director, or manager, of the ganization.

organization is called the Coopera- American Remittances to Europe) and is incorporated under the Cooperative Law. The plan on he organization will work is a sim- d direct one, modeled somewhat a food package program of the an Relief Administration after the r. It will be handled entirely by ry agencies but will have the active of the United States State De- nt, United Nations Relief and Re- ation Administration and the Presi- War Relief Control Board.

remittances will be sold at a which will probably be $10 a pack- d standard food packages will be d to designated individuals or on the other side. Large scale ing and nonprofit operation will it possible to get the maximum food to Europe in the shortest time. Any margins or savings n the operations will be used for relief in the countries to which the ted food packages were sent.

twenty-two participating agencies nt all faiths, the AFL, the CIO st of the major relief agencies in reign field. All of the organiza- re members of the American Coun- Voluntary Agencies for Foreign which sponsored the organization RE.

ld Nelson said in accepting the n of executive director that he felt d not turn down the responsibility rvice in an organization which make it possible for the American to participate directly in a pro- to aid suffering Europe. Mr. will devote the major part of his the first few months of organiza- active management on loan from ciety of Independent Motion Pic- roducers. Offices of the new organ- will be in New York City. It ke some time to get the organiza- motion.

Afterglow

ick nor stone, nor ivied walls mpus trees and crowded halls ollege dear. 'Tis more than these, fterglow of yesteryear.

ures in reality
of personality
ollege dear. Yet more than these—
fterglow of yesteryear.

—MAYME GARNER MILLER.

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Four Months to Mondombe

MANY things have happened since we left for Congo. We were happy, indeed, when news came on the radio of the ending of the war.

We left Philadelphia March 25 and had perfect weather for the crossing to Portugal. Ships leaving for Africa and India were so crowded that we spent nine weeks in Lisbon before securing passage. During that time we saw quite a lot of Lisbon and some of the near-by places, studied French and spent much time looking into all the possibilities of passage.

We met with a number of the Protestant groups of Christians in their services. They were very cordial even though we could not speak with many of them. There were many missionaries in Lisbon waiting for passage. The churches planned some meetings in English as well as Portugese. These Protestant groups in Portugal are having a real struggle to get along as the Catholic church is so strong there and the Protestant groups lack proper training schools for their ministers. That is a project they are working on now. One of the congregations was able not long ago to purchase very reasonably an old Catholic church built in 1611, and they plan to remodel the buildings enough for it to serve as a training school. The minister of this church has been chosen to head up the school. The Portugese Christians ask for our prayers as they start this work and strive for more cooperati among the various groups.

One is struck by the extremes of po erty and wealth in Portugal. There w still quite a number of refugees the and rationing was rather severe for so things. There were many things in t shops but the prices were very high.

The Swiss woman from whom we to French lessons had lived in Portugal ma years, and she and her husband did m sionary work among the people. Th found that they were able to intere many in Christianity by starting class to teach reading. Sixty per cent of people cannot read or write. We shou remember these workers in our pray as their work is very difficult and d couraging at times.

When we finally found passage on ship bound for Africa, every availab space was taken. After the ship le Lobito it was not crowded.

We stopped at the Island of Madei and spent an interesting day. We wa on one of the trips up the mountain, o 3,000 feet. We came down a short d tance by auto and then down the mou tain in rock sleds. They have pound good size pebbles into the ground, maki a roadway. A man manages a sled ho ing three passengers as it slides down hill over the stones. It was an intere ing and exciting ride. When we got b almost to sea level we found bullock ca waiting to take us around to a linen sh where we purchased some of their beau ful work.

Farther along on our voyage we spe a day at the Island of St. Thomas wh is owned by Portugal. Conditions on plantations are bad and many of the m are transported there from Angola work on these plantations. They h small wages and no opportunity to home or have their families with the Some of these workmen talked with Tucker, a missionary who has spent ye in Angola, and he presented their c to the Colonial Minister as it is a co dition that needs to be changed.

When we finally reached the Congo Riv our ship got stuck on a sandbank whe we spent several hours before the t helped us off. This ship put us off at mouth of the river and we went by small boat to Matadi, taking two da to make the 100 miles.

The trip from Matadi to Leopoldvi is made in eleven hours now. We w met by Lutete who is in charge of Union Mission House. We had only a d in Leopoldville to make arrangements passage to Coquilhatville, go to the ba register at the American Consulate a shop.

We arrived at Coquilhatville on Sund morning in time for the early servi and then went on to Bolenge in time their church service. Many inquiries w made by the native people about our tr the possibility of other missionaries g ting to the field, and about their frie in America.

A day was spent at Coquilhatville sh ping for groceries and other necessit

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started on the 11-day trip to be by the mailboat. Mrs. Hedges eka was on board returning alone eka after having gone to Bor a few days. The boat stopped ough at Wema for me to have t with Mr. and Mrs. Boyer. We Mondombe on Sunday afternoon, . There was quite a crowd of teachers and nurses gathered to elcome song. School closed a few er I arrived, and almost everyone e on vacation.

e Timothy, our native pastor, has ne about five weeks now visiting ricts and baptizing the new con- each district. He reports the work of the districts as being on the , while in others it seems to be downgrade just now. All of our need more staff and a car in order vise more adequately the work in ricts. There is much work to be out-Congo field, and we are look- vard to the new workers who are aration for Congo. We trust re- and funds may be found to en the work around the world as elps to promote peace.

—HATTIE P. MITCHELL.

---

the Disciples of Christ

(*Continued from page* 29.)

ce are now in West China, but are d to be back in our own East China very soon. O. J. Goulter, hap- us been released from internment visiting some of our stations, possi- of them. Naturally, however, he coming to the United States on h at the first opportunity.

friends may question the advis- of sending American personnel o China at a time when certain ng reports are appearing in the press about civil disorders in that . We only can say that whatever re taken administratively in carry- our plans will be taken in view best counsel that we can obtain at s.

difficult in a brief and soberly statement of this sort to convey equate idea of the extreme urgency upon us for this task. The work churches and allied Christian in- ns has never been suspended out the war, but the members of ff have suffered grievously and are of immediate relief and recupera- The very lives of many thousands itute people will depend, in the next two, on the relief program for the This emergency will not wait, e response which we make within t few months will determine to a xtent the effectiveness of our Chris- inistry in the years ahead. Other s bodies and agencies, it is true, the field and will be working at sk. But all of them together will able to do all that must be done. ly the Disciples of Christ wish to fair share.

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Clergy of Europe

One great objective of the reconstruction program of the Commission for World Council Service is to restore to the theological seminaries and to the individual pastors in Europe a sense of world-wide fellowship. This can be done partly by supplying publications for their information and inspiration.

The Committee is anxious that back issues of *Christendom*, since 1939, be contributed for the clergy of Europe who have not been able to read the Quarterly because of the war.

Copies may be sent by mail or by express prepaid to Herbert C. Lytle, Jr., assistant director of the Commission for World Council Service, 297 Fourth Avenue, New York 10, N. Y., where they will be gathered together into as complete files as possible and sent to selected locations abroad.

Classroom and Campus

(*Continued from page* 29.)

Society of Texas. The organization was founded in 1837 and limits its membership to 100. President Sadler is the only Fort Worth member.

Enrollment for the winter trimester totals 1,979, a new high mark for the institution. Regular day students number 1,250 (including 272 G. I.'s); Evening College enrollment is 729.

A Fine Arts Festival, which included the sixth annual Music Festival, was held the first week in December under the direction of Dean T. Smith McCorkle of the School of Fine Arts. The festival presented three musical programs devoted to the music of Franz Schubert, a play by the department of speech-drama, and an art exhibit, devoted to the Romantic period, by the department of art.

After a year's omission, Ministers' Week will be resumed in 1946, scheduled for Feb. 11-15.

Transylvania College
Lexington, Kentucky

"Books have been instrumental in developing and shaping nations," Dr. Lin Cartwright of St. Louis, editorial secretary of the Christian Board of Publication, recently told faculty members, students and friends of Transylvania College at a convocation in Morrison chapel. Citing Fred Eastman's *Books Which Have Shaped the World*, in which it is asserted that 200 books have shaped the thought of the world today, the speaker declared that approximately 15 books have shaped the thinking of the United States.

The speaker was introduced by Dr. Henry Noble Sherwood, Transylvania chancellor. Musical selections were presented by the Transyngers, women's chapel choir, under the direction of W. E. Hendricks.

After the chapel exercises, Dr. Cartwright was the guest of honor at a luncheon for faculty members and townspeople at Hamilton Hall.

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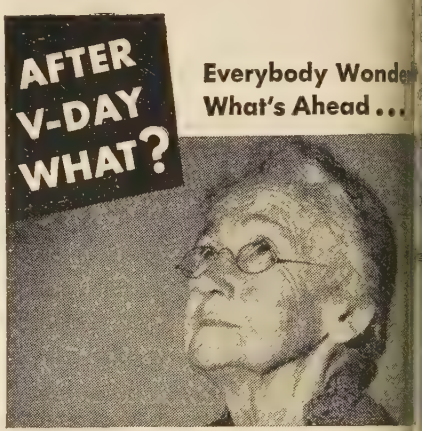

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1944-45	1945-46	1944-45	1945-46
----------	$121,040.68	$141,214.87	$14,929.68	$25,009.10
ools ----------	12,410.25	15,102.91	2,259.96	3,117.90
Endeavor ----------	1,082.09	624.15	232.24	251.00
Missionary Societies ------	47,040.86	45,616.25	1,668.38	1,556.84
----------	55,294.10	63,062.42	1,012.40	3,477.18
atrons' Missionary Societies	1,902.83	2,010.68	----	8.75
----------	6,357.01	6,703.73	110.00	201.00
----------	613.73	688.00	----	60.69
----------	322.69	357.25	----	----
s Missionary Organizations	371.53	384.48	67.06	90.74
Youth Groups ----------	1,665.64	3,361.01	790.78	672.46
Children's Groups ----------	47.54	253.43	43.48	70.08
ls ----------	4,348.06	4,742.43	6,474.41	10,790.98
d Totals ----------	$252,497.01	$284,121.61	$27,588.39	$45,306.72
onary Organizations Totals	$113,615.93	$122,437.25	$3,692.10	$6,137.74

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elgian woman whispered, "I have
ome at all!"

d of a country place for luxurious
ends . . .

ewish lad kept saying, "I have no
try!"

on a new cupboard right now . . .
hild of China cried out, "I have
cup!"

I started to purchase a new kind of washing machine . . .
But a Polish woman said softly, "I have nothing to wash!"

I wanted a quick-freezing unit for storing quantities of food . . .
But across the waters came the cry, "I have no food!"

I ordered a new car for the pleasure of my loved ones . . .
But a war orphan murmured, "I have no loved ones!"

—MAYME GARNER MILLER.

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What Constitutes a "Call" to the Ministry?
The Minister Must Get Along with People
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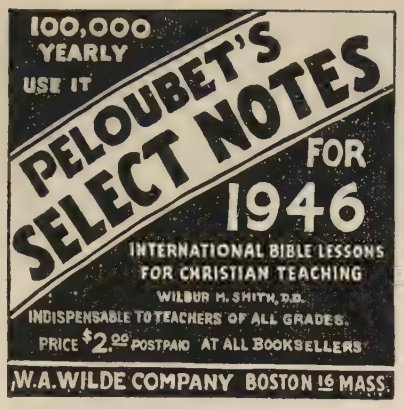

Time for a Miracle

WHEN Jesus saw men ill or hungry or frightened, it was his very nature to want to help them. He refused to perform miracles to advance his own glory and add to his own prestige, but he did perform them to help others for whom he was overcome with compassion because of their physical needs.

He expected his followers to exercise the same power and have the same will to help people. He said: "The works that I do, ye shall do also and greater works than these shall ye do." Christians have long thought of that promise as sort of rhetorical overstatement.

Yet today, Christian doctors in countr where formerly the incurable blindness a large percentage of the population w taken for granted, are through the mirac of modern medicine and Christian lo saving or restoring the sight not of a fe but literally of thousands.

Last year through another miracle Christian love, thousands of starving ch dren in the war areas of China and in famine districts of India were provid with food to sustain their lives.

But most of us Christians still do n take seriously the promise that Jesus gra us, nor the burden of responsibility whi he laid upon us as his followers. He in Christian America today, in spite shortages and rationing, we still have su cient foodstuffs to feed not a supperi crowd on a Judean hillside, but prope shared and divided in Christian lo enough to mean new life and health whole populations suffering from nutrition or threatened with tuberculo and other diseases because they have had basic nutritional requirements ove period of several years. Sharing wo mean that we would have to forego se of the foods which we now take granted, but it would not impair health. Can any man call himself a Chr tian and enjoy such prosperity as still know in this country while our Ch tian brothers overseas starve? Ch would surely have had faith in the ther and performed a miracle. We, followers, know how to perform miracle.

Most of Jesus' miracles had the b of sharing and of faith. Is it not *now* for Christians of America to dem strate their belief in the promise of t leader—the promise of the yet "gre works" which we should do in his na Is it not time through our faith and love for him to bring about a new mir that will show forth his glory in the of those who receive, and create in hearts of those of us who are privile to give, a new sense of oneness with in whose name we serve?

—ELSIE THOMAS CULVE

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tember in Argentina

H the coming of spring and better gentine weather [September], we increase in church and Sunday attendance. During September day school has reached its highest ce except at first time since we have been reached fifty, and the evening at- was fifty.

September the young people rge of the Tuesday evening meet- member of the group speaking ening and another leading the The young people had two l meetings, one on the theme of elism," and the second one a so- ting with games, devotional and around the theme, "Spring." five were in attendance.

Sunday evening meeting was in f the Evangelistic Committee of ch. Paul preached a sermon on sm; during the invitation hymn, me forward to signify their will- to cooperate in the church's pro- evangelism. They signified their to cultivate the devotional life form part of a larger committee gelism.

presented a paper on "Recon- " to the Contemporary Club. She h the executive committee of the group, made many visits, and d a meeting for the parents of of the Cradle Roll and Beginners ent. Seven children of her class fect attendance during the five of September. She was busy, ting things ready for the Bazaar. are only some of the activities month of September in Buenos

—Lucy and Paul Andress.
s Aires, Argentina.

ning Reopens in Peiping

Yenching flag was raised over the campus on the morning of Octo- -China's Independence Day—with ubilation. At the same moment anese were signing the document ender in the great hall of the en City where the Emperors used ve tribute from their vassals. A vered with a thick burgundy red ith Chinese pens in ivory stands ced on a gorgeous imperial yellow r the top of the grand marble , and the brilliant yellow roofs milion pillars made a setting that ave been the envy of Hollywood. e Convocation which followed the ing at Yenching, President Stuart lliam Hung were among the prin- eakers, the latter being just re- rom his vow taken twelve years t he would not speak in public an was defeated.

freshmen and sub-freshmen work attempted at the old campus at The destruction of the power eans a cold winter without elec- its. The main work will continue gtu during the present academic

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Books Received

CALLING MEN FOR THE MINISTRY, by Hampton Adams. St. Louis. Christian Board of Publication. $1.50.

ARNOLD'S PRACTICAL COMMENTARY, by B. L. Olmstead, Editor. Winona Lake, Ind. Light and Life Press. $1.25.

AMERICAN JEWISH YEAR BOOK 1945-46. Philadelphia. The Jewish Publication Society of America. $3.00.

EVENT IN ETERNITY, by Paul Scherer. New York. Harper & Brothers. $2.00.

MY SERMON NOTES ON THE LORD'S SUPPER, by W. P. Van Wyke. Grand Rapids. Baker's Book Store. $1.25.

WHEN LIFE GETS HARD, by James Gordon Gilkey. New York. The Macmillan Co. $1.50.

YOUNG PEOPLE'S PRAYERS, by Percy R. Hayward. New York. Association Press. $1.50.

GUIDE TO OLD TESTAMENT STUDY, by Mildred C. Luckhardt. New York. Association Press. $1.50.

STRENGTH FOR THE DAY, by Nygaard. New York. Fleming H. Revell. $1.00.

TOMORROW'S TRADE (Problems of Our Foreign Commerce), by Stuart Chase. New York. The Twentieth Century Fund. $1.00.

THE MARCH OF THE NEGRO, by J. H. Funderburg. Boston. Christopher Publishing House. $1.75.

ONE HUNDRED AND ONE SONNETS, by William Bacon Evans. Boston. Christopher Publishing House. $1.50.

TRAILER TOWN, by Mary Brewster Hollister, and "Junior Teacher's Guide." New York. Friendship Press. 25 cents each.

JIMMY MOVES TO BAYVIEW, by Mabel Garrett Wagner. New York. Friendship Press. 25 cents.

ON FOOT TO FREEDOM, by Newton Chiang. New York. Friendship Press. 25 cents.

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Last Column

Happy is he who at the end of th year has something beautiful to reme ber from his yesterdays, and someth good to hope for from his tomorrows; w has a friend he wants to copy and a frie who wants to copy him; who has th courage to attempt great things all h himself, and the wisdom to ask hel who gives thanks with a grateful hea for present blessings, and is already work with plans for the New Year.

—NUGGETS.

Seedbeds

Hitler died—
At least he disappeared.
And his people, cowed
By years of turmoil, avowed
They would not war
For awhile.

But the men of victory know
That great oaks from small acorns grow
And that if their peace must last for a
They must plow deeper
And cleanse the roots—
For that's where bad seeds
In the seedbeds still lay!

—PAULA S. BISHOP.

Vision of Truth

Today we work and pray for a wor of freedom of speech and religion, fre dom from fear and want. But witho the vision of the Truth which Christi ity offers, we could not have the persp tive, faith, and power to make the visi real in a world of destruction and disil sionment.

—PAUL BOCK.

How Alcohol Works

A patient was arguing with the doct on the necessity of his taking a stim lant. He urged that he was weak a needed it. Said he:

"But, Doctor, I must have some ki of stimulant. I am cold and it war me."

"Precisely," came the doctor's cru answer. "See here. This stick is cold taking up a stick of wood from the b beside the hearth and tossing it into t fire. "Now it is warm, but is the sti benefited?"

The sick man watched the wood fi send out little puffs of smoke and thi burst into a flame and replied:

"Of course not. It is burning itself

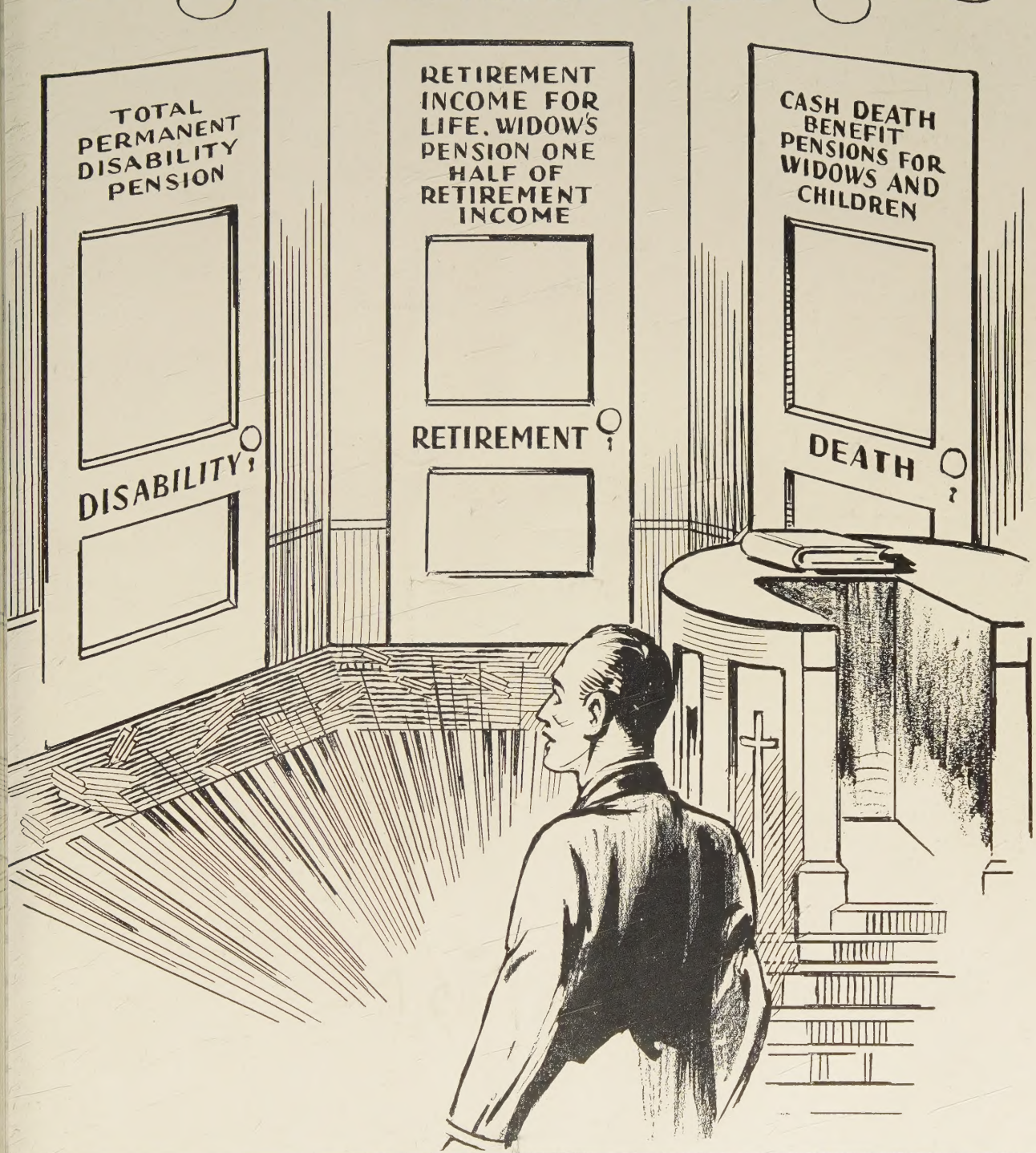
"And so are you when you warm yo self with alcohol—you are literally bu ing up the delicate tissues of your sto ach and brain."

—AUSTRALIAN CHRISTIAN.

We're glad the old woman
Who lived in a shoe
Belonged to the days of yore;
Because with these heelless,
Toeless affairs,
She wouldn't be safe any more

The-End-of-the-Way

PROVIDED FOR THROUGH THE PENSION FUND



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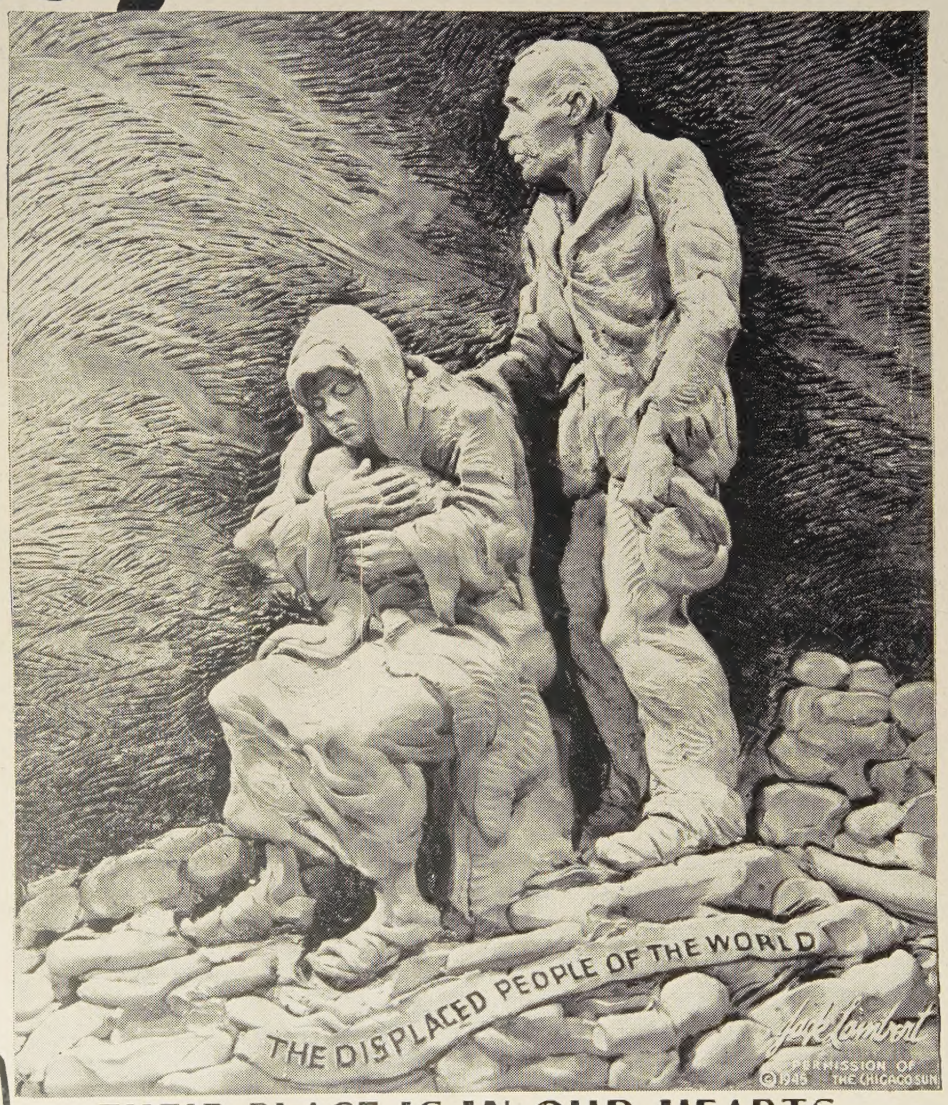
What doth the Lord require of thee?

Now!

FACE TO FACE with Humanity's Distress and Destitution



The WAR-TIME SERVICE FUND OF DISCIPLES OF CHRIST

THEIR PLACE IS IN OUR HEARTS...

Week of Compassion

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